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# THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VII.—(LXXXVII).—DECEMBER, 1932.—NO. 6.

## THE BISHOP AND SOCIAL WORK.

### An Historical Retrospect.

A WORLD writhing in the throes of an industrial colic despises the medicine prescribed in our Holy Father's Encyclical, *Quadragesimo Anno*. But it cannot ignore our Holy Father's concern. Indolent, selfish, and indifferent, it may cast at him a glance burdened with annoyance. But it cannot charge him with aloofness. It may resent being reminded that for forty years in its haste for gain it has trampled on the salutary admonitions of a saintly predecessor. It may dismiss both Encyclicals in a fit of pique and scorn them as meddling interference. It may, attempting to be wise, look fish-eyed and label them inexpedient. But it cannot say that a lance has not been broken in the cause of justice by the traditional defenders of the unfortunate and the oppressed.

Perhaps, however, the world does not know how deeply seated in the tradition and philosophy of the Church is the defence of the poor. Alas! even Catholic priests may not be fully acquainted with the degree in which the Church has been absorbed in alleviating distress and ameliorating the condition of the poor. Unfortunately the historical background of the poor man's claim on the bounty of the Church is too often inadequately understood. How can one appreciate the obligation of distributing the fruits of his benefice to the poor, unless he grasps the ancient principle of the Fathers that the possessions of the Church are the patrimony of the poor![1]

[1] Council of Chalons, (813), c. 6—Mansi, XIV, 95 A; Council of Rennes, (1273), c. 2—Mansi, XXIV, 34 B; Council of Rheims, (1408), Mansi, XXVI, 1059 E.

How can he feel genuine sympathy with them, unless he conform to the demand of the Fathers that the cleric, to be worthy of his keep, must be a beggar with the poor.[2]

This tradition is as old as the Church. In the first centuries the offerings of the faithful enabled her to distribute alms to the needy. Under the common-life system it was the Church that distributed the wealth of the Christian community according to the needs of its members. Its treasury was constantly replenished by endowments conferred on it by great numbers of men and women of means on the occasion of their baptism, confirmation, or ordination.[3]

The firmly-entrenched custom of promoting the Church's work by generous foundations endured even after the common-life system had passed out of existence. Pulcheria, the sister of Theodosius the Younger, who became Empress after her brother's death (450), by her will left all her possessions to the Church.[4] Saint Ambrose surrendered to the Church the ownership of his land when he became Archbishop.[5] Saint Gregory of Nazianzen bestowed his estate on the poor of the church at Nazianzen.[6] Saint Cyril of Alexandria bequeathed to his successor the larger portion of his possessions.[7]

The growth of this spirit of generosity was promoted by spiritual writers and preachers. Salvian exhorts all Christians to endow the poor from motives of gratitude for blessings and atonement for sin.[8] St. Jerome, writing to Julian, encourages him to give all to the poor and embrace religion.[9]

The bishop of each diocese, as he was the recipient and the distributor of these liberal contributions of the rich, was charged with the paternal and solicitous care of the poor.[10]

[2] Council of Aix-la-Chapelle, (816), cc. 35 & 108—Mansi, XIV, 193 A & 215 C; Thomassin, III, 1, 16, 5.

[3] Thomassin, III, 1, 16, 5.

[4] De Héricourt, *Les Lois Ecclésiastiques*, H 180.

[5] De Héricourt, *l. c.*; Thomassin, *l. c.*

[6] Thomassin, *l. c.*

[7] Cfr. Council of Chalcedon,—Harduin, II, 331.

[8] *Ep. ad Salonium*,—MPL, LIII, 171; *Adv. Avaritiam*,—MPL, LIII, 175; *ibid.*, 189-190.

[9] *Ad Julianum*, Ep. CXVIII, n. 4—*Corpus Scriptorum Eccl.*, LV., 440.

[10] Canons of the Apostles, cc. 26 & 40—Harduin, I, 18 & 19; Council of Gangre, c. 8—Harduin, I, 535 C; Council of Antioch, (341), c. 25—Harduin,

When the Council of Aix-la-Chapelle (816) scores as inhuman a bishop who does not receive all with hospitality, it is only summarizing the burden of prior legislation.[11] And it advances the reason for this universal hospitality when it explains that the faithful are generous to the Church in order that Christ may be fed and clothed.[12]

The Canons of the Apostles, and the Councils of Gangre and Antioch explicitly designate the bishop as the protector of the poor.[13] The Council of Nice (325) enumerates the poor, the infirm, and pilgrims as the objects of his solicitude.[14] The sick and the poor receive explicit mention also in the legislation formulated in the eighth century by Egbert, Archbishop of York, for his suffragans.[15]

At the Council of Ravenna (904) Pope John IX solemnly published his regret that he was not able adequately to meet the necessities of the poverty-stricken.[16] And his successor, Pope Benedict IV (904-907) ordained that bishops should be remarkable for their unstinted generosity to the unfortunate.[17] The Constitutions of Richard Poore, Archbishop of Canterbury (1217) and the Constitutions of the Bishop of Sinigaglia (1232) reveal the concern of these prelates for the poor while they enlist the coöperation of the priests subject to them.[18] The former legislate that all beneficed clerics have a duty of hospitality to the needy. The latter forbid any cleric to refuse aid to the distressed so long as the resources of his church permit it. In similar language the Council of Lambeth

I, 605 A; Council of Sardica, (347), c. 10—Mansi, III, 26 B; Letter of Pope Gelasius I to the Bishop Honorius—Mansi, VIII, 124 A; Letter of Gelasius I to the Bishops Gerontius and Peter—Mansi, VIII, 136 C; cc. 1 & 4, Dist. LXXXVII; Council of Orleans, (511), c. 16,—Mansi, VIII, 354 B; *Capitula* of Hadrian, (773), c. 37—Mansi, XII, 861 B; Council of Tours, III, (813), cc. 10 & 11 — Mansi, XIV, 84 E; Council of Worms, (868), cc. 45 & 46—Mansi, XV, 877.

[11] C. 10—Mansi, XIV, 63 E; cfr. also Council of Paris VI, (829), L. I, c. 14—Mansi, XIV, 548 D.

[12] C. 116—Mansi, XIV, 229 E.

[13] *Locis citatis.*

[14] C. 75—Mansi, II, 1006 E.

[15] C. 55—Mansi, XII, 418 B.

[16] C. 10—Mansi, XVIII A, 232 D.

[17] Mansi, XVIII A, 233 D.

[18] Constitutions of Richard Poore, c. 12—Mansi, XXII, 1110 B; Constitutions of the Bishop of Sinigaglia—Mansi, XXIII, 243 B.

(1281) commanded pastors to care for the poverty in their parishes and to be at the service of itinerant priests.[19] Bishops and priests are admonished to vie with each other in relieving distress by the Constitution of Cardinal Compeggio, Apostolic Delegate to Germany (1524).[20] Twelve years later the Council of Cologne laid upon bishops within its jurisdiction the obligation of building orphan asylums, homes for the aged, and sanitariums wherever they did not yet exist.[21] And the Council of Bordeaux (1624) exhorted bishops to seek out and feed widows, orphans, and the oppressed.[22]

The exclusive right of the bishop to distribute alms was emphasized by the Synod of St. Patrick (about 450), which excepted only a specific collection taken up for a specified individual.[23] The same synod also ordained that gifts made in church while the bishop was present belonged to him for distribution to the poor and the works of the Church.[24] And the *Capitula* of Hadrian (773) forbid all except bishops to receive or distribute offerings for the poor.[25]

To fix responsibility for the relief of the poor, the Statutes of the Ancient Church ordered each church to support the needy widows living within its parish lines.[26] In the same mood the Council of Tours (567) with its legislative authority exhorted each city to care for its own cases of distress.[27]

So intense was the anxiety of the Church for the relief of the poor that the bishop was frequently permitted to sell the goods of the diocese for this purpose.[28] Pope Symmachus, writing to Caesarius, Bishop of Arles, authorized him to lease church property for the life of the tenant that funds for the poor might be obtained.[29] The Council of Auvergne sanctioned the actual sale of the property, demanding that the bishop first

[19] C. 11—Mansi, XXIV, 413 B.
[20] C. 33—Mansi, XXXII, 1091 D.
[21] Part II, c. 1—Mansi, XXXII, 1282 E.
[22] C. 8, n. 5—Mansi, XXXIV B. 1566 E.
[23] Cc. 4 & 5—Mansi, VI, 516 A.
[24] C. 25—Mansi, VI, 518 A.
[25] C. 8—Mansi, XII, 864 A.
[26] C. 34—Mansi, VII, 895 D.
[27] C. 5—Mansi, IX, 794 D.
[28] Synod of Rome IV, c. 4—Mansi, VIII, 267 B.
[29] Mansi, VIII, 212 B.

consult the priests and deacons of his diocese.[30] But the great exponent of this principle, and its great advocate, was Pope Gregory the Great. In a letter to the Bishop of Messina, the Pope authorizes the sale of precious vessels to assist a certain soldier to pay off a debt incurred in the ransoming of his daughter.[31] He also authorized the Bishop of Fano to sell such vessels to liquidate a loan made to ransom captives.[32] Writing to two laymen who felt themselves indebted to the Church now that they had become rich, Gregory argued that money spent by the Church to ransom captives is not advanced as a loan to be repaid, even though the goods of the Church were sold to realize the necessary amount.[33]

Probably no other Pope made social work so much a matter of personal interest as Gregory did. In a general letter to the bishops of Italy, he called their attention to the special problem of caring for Armenian orphans.[34] He chastises a certain bishop for neglecting the poor and says that such conduct makes him worthless as a bishop.[35] He exhorts another to defend the poor against their oppressors.[36] He commissions the priest Candidus to buy the freedom of Christians ransomed by Jews and in the service of the Jews who ransomed them.[37] He appoints a judge to determine whether the Church owed a certain Sabinian for the money spent on pilgrims when the funds could have been taken from the Church for this purpose in the first instance.[38] He counsels the Bishop of Cagliari to demand a regular accounting from the pious institutions in his diocese.[39] Three of his letters commission his agents to spend specified sums. One authorizes the redemption of captives at the lowest figure, while it demands an accounting of the sums spent.[40] Another authorizes expendi-

[30] Mansi, VIII, 867 B.
[31] Mansi, X, 78 A.
[32] Mansi, X, 56 D.
[33] Mansi, X, 120 C.
[34] Mansi, IX, 1129 A.
[35] Mansi, X, 21 A.
[36] Mansi, X, 231 C.
[37] Mansi, X, 62 A.
[38] Mansi, X, 226 C.
[39] Mansi, X, 1171 E.
[40] Mansi, X, 25 A.

tures for clothing for the poor and for the purchasing of the freedom of English slaves.[41] And the third authorizes his representative to supply a certain city with two thousand bushels of wheat.[42]

Hospitality to priests was definitely recognized at an early age as a valid charge upon the resources of the Church. The Canons of the Apostles encouraged bishops to fall back on the funds of the Church, if necessary, to minister to traveling clerics.[43] And the same authorization is found in the Councils of Antioch and Nice.[44] And in 1736 the Syrian Council of Mount Lebanon passed similar legislation in the spirit of these earlier assemblies.[45]

Of the various classes of needy persons, widows are mentioned as charges of the Church by the Fourth Council of Carthage[46] and the Statutes of the Ancient Church;[47] virgins, by Fulgentius's canonical Breviary;[48] and pilgrims, by the Canons of Pope Sylvester,[49] the Council of Nice,[50] the letter of Pope Symmachus to the Bishop of Arles,[51] the Third Council of Toledo (589),[52] and the Constitution of Walter, Bishop of Orleans (871).[53]

That clerics were regarded as charges of the Church, as other dependents were, is manifest from the letters of Pope Gelasius I in which he insists that the property of the Church is subject to the control of the bishop of the diocese, to be divided by him into four equal parts for distribution to the

[41] Mansi, X, 8 A.

[42] Mansi, X, 4 A.

[43] C. 40,—Harduin, I, 19.

[44] Council of Antioch, (341), c. 25—Harduin, I, 605 A; Council of Nice, (325), c. 75—Mansi, II, 1006 E; cfr. also the Canon of Pope Sylvester, c. 4—Harduin, I, 291 B.

[45] Part III, c. 4, n. 27, V—*Coll. Lacensis*, II, 316.

[46] C. 101—Mansi, III, 959 A.

[47] C. 34—Mansi, VII, 895 D; see also *Statuta Complutensia*, c. 27—Mansi, IV, 533 D.

[48] C. 48—Mansi, VI, 471 A.

[49] C. 4—Harduin, I, 291 B.

[50] C. 75—Mansi, II, 1006 E.

[51] Mansi, VIII, 212 B.

[52] C. 3—Mansi, IX, 993 D.

[53] C. 8—Mansi, XV.

poor, to necessary repairs and construction, to the clergy, and to the support of his own office.[54] The same division is sanctioned by the Council of Orleans (511).[55]

That he might never forget his obligations to the poor, the bishop was commanded by the Third Council of Tours (813) to entertain the poor and pilgrims at his own table.[56] The Second Council of Aix-la-Chapelle legislated in the same spirit (836),[57] and in 1693 the Council of Benevento adopted the same measure.[58] The Homily of Pope Leo IV seems to place this obligation on all priests,[59] and certainly the *Capitula* of Hincmar do so.[60] The Constitution of Riculf (889) decrees that all clerics are to minister to pilgrims and commands them to instruct the faithful to do the same.[61] And among the questions asked by a thirteenth-century bishop in his visitation of parishes was whether or no there was any one in that territory who had refused hospitality to a stranger.[62]

In line with the legislation requiring the bishop to invite the poor to dine with him is the ordinance of the Fourth Council of Milan (1576), which demanded that he distribute alms to the poor with his own hand besides the aid that he renders in routine fashion through his constituted representative.[63] The necessity for a regularly constituted agent was recognized as early as the Council of Nice, which suggested that the bishop relieve the poor through a vicar or a chorebishop.[64] The Fourth Council of Carthage (436) advised that the archpriest or the archdeacon be employed for the discharge of this duty.[65] The appointment of such a director of charities to hear the complaints of the poor at specified hours was

[54] To the Bishop of Lucania, c. 27—Mansi, VIII, 45 B; to the Bishop of Sicily—Mansi, VIII, 46 A; to the Archdeacon Justin-Mansi, VIII, 124 A.

[55] C. 5—Mansi, VIII, 352 D.

[56] C. 6—Mansi, XIV, 84 C.

[57] Chapter I, c. 3—Mansi, XIV, 674 E.

[58] Tit. 17, n. 5—*Coll. Lacensis*, I, 41 d.

[59] C. 19—Mansi, XIV, 893.

[60] (852), Book I, c. 10—Mansi, XV, 477 C.

[61] C. 12—Mansi, XVIII A, 86 A.

[62] Mansi, XXIII, 944 D.

[63] Part III, c. 1—Mansi, XXXIV A, 279 D.

[64] C. 6—Mansi, II, 1022 C.

[65] C. 17—Mansi, III, 952 D.

made a matter of obligation by the Councils of Paris (1212) [66] and Rouen (1214).[67]

But the delegation of relief work to an agent was meant to relieve neither bishop nor layman from the exercise of personal charity. The Council of Sorrento (1584), which had exhorted bishops to have personal contact with the poor,[68] decreed also that bread should be distributed in every parish church after the solemn high Mass, presumably every day.[69] In 1214 the Council of Montpelier ordained that monasteries and cathedral chapters should distribute after each meal whatever food remained unconsumed.[70] According to the regulations of the Council of Troyes (1128), when a Knight Templar died, what would have been his share each day was to be distributed in charity for forty days after his death.[71] By the favor of the Council of Ravenna (1286) an indulgence of one year was granted to any one who fed four needy persons a day from Septuagesima until Easter; a similar indulgence for supplying a new garment; an indulgence of forty days for an old garment.[72]

One of the most striking features of the Church's historical adventures in charity is the guest house, an institution that is little known in modern times. This guest house was to receive and lodge pilgrims gratuitously. The notion that pilgrims were legitimate prey for every vulture ran counter to the Church's idea of Christian charity. So we find in the Statutes of the Ancient Church an ordinance requiring each bishop to have a hospice near his church.[73] Egbert, Archbishop of York, adopted the same measure for his suffragans.[74] It is found also among the canons of the Council of Aix-la-Chapelle (816).[75]

The Church insisted not only on charity to the needy but

[66] Part IV, c. 6—Mansi, XXII, 840 D.
[67] Part III, c. 6—Mansi, XXII, 918 B.
[68] C. 4—Mansi, XXXVI B, 276 A.
[69] C. 29—Mansi, XXXVI B, 298 C.
[70] C. 22—Mansi, XXII, 94 E.
[71] C. 3—Mansi, XXI, 361 A.
[72] C. 2—Mansi, XXIV, 616 C.
[73] C. 1—Mansi, VII, 893 A.
[74] C. 26—Mansi, XII, 415 D.
[75] C. 141—Mansi, XIV, 242 D.

also on justice to the helpless. As in the Councils of Mayence (813),[76] and Arles (813),[77] she raised her voice against dishonesty in trade. By the former Council's decree, the bishop was also made the champion of those defrauded of their inheritance.[78] As early as the Council of Carthage (438) bishops were commanded to appeal to the emperor in defence of the poor, presumably in the courts.[79] The collection of canons known as the African Council contains this same stipulation.[80] By the authority of the Council of Sardica (347) the bishop was compelled to appeal the cases of the oppressed to Rome.[81] The Second Council of Macon (585) ordered under pain of excommunication that bishops be present in court when cases involving widows and orphans came up for trial.[82] The Fourth Council of Toledo (633) in general terms demanded that bishops defend the people against the injustice of judge and prince.[83] Similar legislation is found in the canons of the Council of Aschaim (763),[84] and the Council of Mayence (813) exhorts the laity to coöperate with the bishop in defence of widows and orphans. The bishop's lively interest in such defence is demanded also by the Councils of Pavia (850) [85] and Langres (859).[86]

The Council of Orleans (511) commands bishops to warn the oppressors of the poor to amend and to excommunicate them, if they prove contumacious.[87] This is the tenor also of legislation passed by the Councils of Tours (567) [88] and Macon (585).[89] The Council of Arles (813) commanded the bishop to take the oppressor to the king, should he despise the

[76] C. 7—Mansi, XIV, 67 A.
[77] C. 23—Mansi, XIV, 62 C.
[78] C. 6—Mansi, XIV, 66 E.
[79] C. 9—Mansi, III, 970 B.
[80] C. 42—Mansi, IV, 493 A.
[81] C. 8—Mansi, III, 25 B.
[82] C. 12—Mansi, IX, 954 E.
[83] C. 32—Mansi, X, 628 B.
[84] Cc. 10 & 11—Mansi, XII, 669 D.
[85] C. 23—Mansi, XIV, 937 E.
[86] C. 15—Mansi, XV, 540 C.
[87] C. 6—Mansi, VIII, 368 E.
[88] C. 26—Mansi, IX, 806 B.
[89] C. 14—Mansi, IX, 955 C.

Church's warning;[90] and this decree was adopted also by the Council of Mayence (847).[91]

The conversion of multitudes of Albigensians created a problem for the Church in the thirteenth century. It was met by the Council of Narbonne, which ordained that houses of detention or refuge should be constructed to shelter them. The purpose of this was to relieve the congestion at the usual hospices, which had proved inadequate to the emergency.[92]

The Church was always economical, as she is to-day, in administering the alms given to her for the poor. An evidence of this is found in the legislation of the Council of Arles (1260), which prescribed that religious communities were to be placed in charge of the hospices in the province, and that they were to receive for their salary no more than necessary food and raiment.[93] To keep her finger on every cent contributed for the poor, she placed it all under the bishop's eye. Pastors were forbidden to permit traveling solicitors to beg from their pulpits unless the bishop's letter gave them authorization.[94] In fact, the Council of Paris (1212) forbade such solicitors to preach at all, authorizing the parish clergy to endorse such worthy causes as they could conscientiously support.[95]

The Church constantly exhorted bishops to supervise with paternal vigilance the administration of charitable institutions. The Capitulary of the Causes of the Kingdom of Italy (893) demands that the administrators of such institutions govern with the counsel of the bishop.[96] In 1237 the Bishop of Coventry commanded in his Constitutions that no one be admitted to the hospice without his permission.[97] The Council of Avignon (1594) prescribed that all administrators of charitable institutions should take an oath in the presence of the bishop that they would faithfully fulfil the obligations of

[90] C. 17—Mansi, XIV, 61 E.

[91] C. 18—Mansi, XIV, 908 C.

[92] (1235), c. 4—Mansi, XXIII, 357 B.

[93] C. 13—Mansi, XXIII, 1009 A.

[94] Council of Rouen, (1214), Part I, c. 9—Mansi, XXII, 901 A; Council of Paris, (1248), c. 19—Mansi, XXIII, 768 A.

[95] C. 9—Mansi, XXII, 846 A.

[96] C. Mansi, XIII, 863 A.

[97] Mansi, XXIII, 432 E.

their office.[98] The Council of Mechlin (1607) provided that the bishop should make a complete survey of the real property of such institutions every ten years.[99]

As early as the seventh century Pope Gregory the Great suggested to the Bishop of Cagliari that he demand a regular accounting from the charitable institutions in his diocese.[100] The Council of Trent made the administration of pious foundations one of its great concerns, prescribing that an annual report be given to the bishop and the administrators changed every three years. It also gave the bishop the right of visitation.[101] Thereafter a series of particular councils embodied this legislation among their canons with various modifications. Some insisted on the report once a year, following literally the Council of Trent;[102] but two years[103] and three years[104] are mentioned as the term for the report in other places. In one instance the report is required to be made to the founders of the institution.[105] Many councils remind the bishop of his duty to visit the institutions in his official capacity, while the Council of Mechlin (1607) ordains that the archpriest is to visit the foundations once a year and report to the bishop.[106] The three-year term of office for

[98] C. 50—Mansi, XXXIV B, 1360 E.

[99] Tit. 17, c. 10—Mansi, XXXIV B, 1462 D.

[100] Mansi, IX, 1171 E.

[101] Session XXII, de ref., c. 9.

[102] Council of Augsburg, (1548), c. 27—Mansi, XXXII, 1319 E; Council of Cambrai, (1586), Tit. 15, c. 9—Mansi, XXXIV B, 1245 E; Council of Toulouse, (1590), Part III, c. 6, n. 3—Mansi, XXXIV B, 1299 D; Council of Avignon, (1594), c. 50—Mansi, XXXIV B, 1360 E; Council of Utrecht, (1565),—Mansi, XXXV A, 575 E; Council of Ravenna, (1568),—Mansi, XXXV A, 639 A; Council of Salerno, (1596), c. 25—Mansi, XXXV B, 1012 C; Council of Salzburg, (1569), Const. 61, c. 3—Mansi, XXXVI A, 299 B; Council of Besancon, (1571),—Mansi, XXVI B, 73 B; Council of Benevento, (1599), Tit. 44, c. 1—Mansi, XXXVI B, 454 A; Council of Trani-Salpi, (1589),—Mansi, XXXVI B, 882 A; Council of Fermo, (1590), c. 26—Mansi, XXXVI B, 908 D; Council of Benevento, (1693), Tit. 31, n. 8—Mansi, ———VI C, 579 D; Council of Urbino, (1859), Part III, Tit. 10, n. 223—*Coll. Lacensis*, VI, 72 d.

[103] Council of Cambrai, (1631), Tit. 17, n. 7—Mansi, XXXVI C, 184 D.

[104] Council of Rouen, (1581), Mansi, XXXIV A, 638 B.

[105] Council of Ausburg, (1548), c. 27—Mansi, XXXII, 1319 E.

[106] Council of Cologne, (1549), Part IV, c. 4—Mansi, XXXII, 1378 E; Council of Milan, (1576), Part III, c. 12, Mansi, XXXVI A, 326 D; Council of Fermo, (1590), c. 26—Mansi, XXXVI B, 908 D; Council of Mechlin, (1607), Tit. 17, c. 10—Mansi, XXXIV B, 1462 D.

administrators is repeated in some particular legislation, and the Council of Rouen (1581) adds that a lay administrator is to be removed at any time the bishop thinks him negligent.[107]

The record of the Church in the field of charity is worthy of its mission. Even in her legislation she has left us a story of loyalty to the spirit of her Divine Founder in His love of the poor. Yet that is but a fragment of her actual history, because often it was not until disintegration had appeared that formal law-making became necessary. For every canon there is probably an era of glorious custom preceding. But even the canons themselves are an inspiration. They point the way to leadership in a despairing world. They enkindle the ambition to restore to the Church in all its ancient splendor the privilege of leading the world with the liturgy of compassion.

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[107] Council of Ravenna, (1568),—Mansi, XXXV A, 639 A; Council of Rouen, (1581),—Mansi, XXXIV A, 638 B; Council of Salerno, (1596), c. 25—Mansi, XXXV B, 1012 C (assigns a two-year term).

## RECENT DEVELOPMENTS IN CLERICAL RETREATS.

OUR HOLY FATHER, PIUS XI, in his Encyclical *Mens Nostra* on the promotion of a wider use of spiritual exercises, urges the clergy, both diocesan and religious, to a more intensive personal use of the retreat. "We are well assured," he writes," that those priests and religious men who, anticipating the law of the Church in this matter, have already frequented the spiritual exercises will, hereafter, use this means of acquiring sanctity with yet greater diligence, now that they are more gravely bound to it by the authority of the sacred canons. For this reason we earnestly exhort all priests of the secular clergy to be faithful in following spiritual exercises, at least in that modest measure which the Code of Canon Law prescribes for them." Further on he specifies this paternal exhortation, writing: ". . . spiritual exercises, truly so-called, require a certain space of time for their fulfilment. Although, by reason of circumstances and persons, this time may be reduced to a few days, or extended to a whole month, it should not be curtailed too much if one wishes to obtain the benefits promised by the exercises. For even as the salubrity of a place can only contribute to the health of the body of one who stays there for a while, so the salutary art of sacred meditations cannot effectively benefit the spirit unless it spend some time in the exercises."

Many priests, feeling the need of a deeper culture of their spiritual life, had anticipated this exhortation of the Pope. Monseigneur Gonon, Bishop of Moulins in France, made himself the spokesman of their aspirations in the thought-provoking conference which he gave at the Congress of the Exercises held at Versailles in 1929. After remarking that the so-called public or parish retreat is no retreat at all, but only a series of sermons, he said: "The same observation holds with regard to religious and priests who are conveyed every year to the mother-house or seminary, where they listen to sermons, and for the most part also to other talks bearing on questions of the ministry, apostolate, teaching, works, and temporal affairs, from their superior or bishop. Such conferences are praiseworthy and even necessary; but they fatally distract the soul from the serious care of its own personal

sanctification which should absorb its every activity during the time of retreat. To this obstacle there are added the distractions arising from conversations with their confrères in or out of the time assigned for recreation, and the difficulties placed in the way of earnest reflexion, either by lack of time, because of the numerous conferences, or by the prolixity of the retreat master, who, though solid, or because he is so, runs the risk of wearying the attention, or of exhausting the powers of reflexion of his audience."

The Bishop, however, does not condemn such pastoral retreats, any more than he condemns the public missions, to which he compares them. He admits that they can, and, as a matter of fact, do achieve a great good. But he questions whether this good be durable, and then continues: "Let us say roundly that for the priests of to-day such retreats are notoriously insufficient." The modern pastor, who has to busy himself with the thousand and one cares of the parish, the school, parish societies, Boy Scouts, and the rest, "who makes his exercises of piety on the run, and when he has the time, and to whom there is offered as a retempering of the soul only a few sermons during three days every second year, is, apart from certain exceptional cases, condemned to a perpetual spiritual anemia, and will never know what a retreat really is." The Bishop concludes this part of his talk with a remark which shows at the same time how deeply he feels on the subject and what are the grounds in experience of his strictures: "As a Bishop and an old director of priests (vieux missionaire de prêtres), I cannot make these reflexions without a sense of profound sadness." [1]

The writer offers no apology for these rather lengthy citations and summation of the distinguished prelate's remarks. They express in vigorous language the unavowed sentiments and convictions of many priests concerning the need of a stronger and more energizing "ascesis", if they are to live fully their priesthood, and come nearer to the realization of its ideal. At the same time the experience and tried prudence of their author are a warrant for the objective character of these convictions, which explain the success of the movement,

[1] *Semaine des Exercices de Saint Ignace*, Versailles (1929), "Les Grandes Directives de la Retraite Fermée", Paris, 1930, pp. 56-58.

still in its initial stages, in Belgium, France, Italy and Austria, for clergy retreats of ten, fifteen, and even thirty days' duration.

Father Vermeersch, Professor of Moral Theology at the Gregorian University, has given us an account of the beginnings of the movement in Belgium. In the black days of 1916, he tells us, he was called to Brussels for consultation with his Provincial Superior. While on his way, the thought flashed to his mind that the time had come to launch a movement which had been discussed in the Academic Conferences of the young Jesuit theologians of Louvain the year before the outbreak of the War. Acting on the inspiration he proposed to his Superior in Brussels the organization of ten-day retreats for the clergy. Armed with the Provincial's approval, he sought and obtained the high sanction of Cardinal Mercier, and of the Bishops of Liège, Namur, and Tournai, the only members of the hierarchy accessible in those troubled times. Two Vicars General of Malines, Mgr. Legraive, and Monsignor, now Cardinal Van Roey, not only approved the idea, but became its zealous promoters.

The first retreat was held in the Retreat House of Alken and grouped nineteen retreatants from the dioceses of Malines, Liège and Tournai, among them being four professors of Philosophy or Theology of the University of Louvain with its Vice-Rector, Mgr. Van Cauwenberg. The zealous Vicar-General, Mgr. Van Roey, presided over all the exercises of the retreat. The purpose and great spiritual advantages of recollected silence were insisted upon from the very start. But it was thought better, in the beginning at least, to leave this feature of the Exercises to the good will of the retreatants. In like manner, personal meditation was called for three times a day at a minimum. To insure this active, interior element of the Exercises, in which their very essence consists, the order and method of meditations were carefully explained in the opening conference; and Fr. Roothaan's golden little book, *De Ratione Meditandi,* was placed in the hands of each priest with the recommendation to give it careful thought during his free time. From its perusal, doubtless, many who in the past had contented themselves with merely a meditative reading as a substitute for meditation, gleaned an experience

similar to that of the Bourgeois-Gentilhomme of Molière. As Mr. Jourdain learned to his astonishment that he had been talking prose all his life, so more than one exercitant realized that he had been meditating for years, and that there was question merely of applying with the help of grace a familiar psychological process to the truths and mysteries of the faith in order to live them more intensely and in all their integrity and logical consequences.

The movement gained encouraging momentum from the start, which showed to evidence that it answered a real need and aspiration among the clergy. A second retreat was given the same August of 1916, destined more especially for ecclesiastical professors, and followed by thirty-one retreatants. The organization of the first ten-day retreats amid the difficulties created by the German occupation and the rigors of war had something of the flavor of high adventure. When the Retreat House of Alken failed the organizers, Divine Providence came to their rescue in the person of various zealous ecclesiastics and religious, who placed their colleges and scholasticates, or seminaries, at the disposal of the retreatants. There were negotiations with the Comité de Ravitaillement for supplies. Jesuit scholastics of Louvain secretly introduced more, when deficiencies in the material food of the body threatened to interfere with the provisioning of the soul. A few obliging farmers and religious establishments gave of their own meagre supplies for little or no remuneration; and a committee of ladies at Louvain generously spent themselves in furnishing, where necessary, the various houses chosen for the retreats, and in organizing the material service.

With the assistance of these devoted coöperators, the leaders of the movement succeeded in holding eleven ecclesiastical retreats of ten days' duration between the years 1916-1919. These retreats were attended by three hundred and eighteen priests, thirty-six of whom, or more than ten per cent of the total number, were repeaters. If we consider the times, which were by no means favorable to such ventures, this was an excellent and inspiring achievement. The number of applicants to follow the retreats during these first four years nearly always surpassed the available accommodations.[2] Since this

[2] A. Vermeersch, " Les exercices spirituels de dix jours pour le clergé sécu-

propitious start the movement has continued to extend its beneficent influence among the Belgian clergy, showing that its initial success was not due to the fact that it applied a healing balm and administered a saving strength and courage to souls passing through the agonies of war. During the course of the first twelve years that followed the establishment of these retreats more than thirteen hundred Belgian priests, with most of their bishops and vicars general at their head, have enjoyed the spiritual advantages flowing from this deeper initiation into the Spiritual Exercises.[3]

Father Thibaut of Brussels described before the Versailles Congress of the Exercises the method followed in such retreats. A first conference of a practical nature is given about four o'clock of the afternoon on the eve of the retreat, followed at six by the chant of the "Veni Creator," and Benediction of the Blessed Sacrament with the first instruction of the Exercises. From this time to the end of the tenth day silence is the rule. Before retiring, the "points" of the morning meditation are given, followed by a brief examination of conscience during a visit to the Blessed Sacrament. The morning opens with an hour's meditation which each one makes before celebrating Mass. In the forenoon there are a second meditation and a spiritual conference. In this talk as complete an explanation as possible is given of the book of the Spiritual Exercises, its Annotations, Additions, and Rules, the adaptability and coherence of all its parts. As Father Thibaut remarks, there is a danger of these conferences taking on the appearance of a course in asceticism, for they present the occasion of treating the principal phases of the spiritual life in its ordinary ways, and even of touching from time to time on phenomena of a higher order. Hence care is taken that the intellectual labor involved for the retreatants in following them, should not be exclusive, nor trench upon the exercises of the interior life and of personal sanctification, which are the main object of the retreat. At about three o'clock in the afternoon there is a third meditation, sometimes replaced by a spiritual conference, and at five, there is the

lier", in *Collection Bibliothèque des Exercices* (Enghien, Belgium), nn. 61-62, pp. 122, ff.

[3] *Les Grandes Directives*, p. 285.

fourth and last meditation of the day. Before supper, in the "First Week" or part of the Exercises, the retreatants gather for a short adoration of the Blessed Sacrament, during which the "Miserere," "De Profundis," and "Parce Domine" are chanted. During the remainder of the retreat this exercise is suitably replaced by Benediction of the Blessed Sacrament. On the Sundays falling within the retreat, Solemn High Mass is celebrated, and Vespers are sung. On these days, in order not to overload the retreatants, a conference or meditation is dropped.

The subject matter of the meditations and contemplations are summarily proposed rather than fully developed, in order to leave the exercitants ample time for personal reflexion and prayer under the guidance of the Holy Spirit, the real retreat master. The director takes the position of Mgr. d'Hulst, who admirably expressed the thought of St. Ignatius when he said on beginning a retreat: "Gentlemen, I have not come to preach a retreat to you, but to help you to make one." Fr. Thibault remarks how easily and fruitfully the various contemplations of the life of Christ can be put in correlation with the priesthood by orienting the mind and heart of the priest to the consideration of his moral, affective and effective identification with our Saviour, his double power over the physical and mystic body of Christ, and the rights and duties that are his in virtue of his sublime prerogatives as the depository and continuator of the mission of Christ among men.[4]

The Abbé Babolat, priest of the diocese of Belley in France, gives an account of the beginning of the movement in that country which is of special interest as calling attention to some of the difficulties encountered, and to the reactions of the clergy. Having made the more thorough Exercises himself in 1922, he was so struck by their possibilities for good, that with a few confrères he determined to spread the idea among his fellow priests. They met of course with some opposition, arising from what the Abbé characterizes as "la timidité du bien", a French euphemism for human respect, "which it is not inopportune," he adds, "to emphasize in passing, for it is to be feared that it is rather common among us." A priest who had been persuaded to make a ten-day

[4] Op. cit., 285-288.

retreat reckoned as one of its fruits a triumph over this paralyzing weakness, for he wrote that the retreat gave him "the feeling that you are not a phenomenon disdainfully treated as a mystic". The first retreat of two weeks' duration was given in 1925 in the abandoned Chartreuse of Sélignac. Three retreats followed this in the succeeding years, and were attended by one-eighth of the diocesan clergy of Belley.[5] Ten-day retreats are now a recognized feature of French clerical life. The *Bulletin des Retraites Fermées* published at Enghien, Belgium, carries regular announcements of the dates and places where such retreats are given. Thus we find in the summer number of 1931, nine Ten-Day Sacerdotal Retreats advertised between 14 July and 7 September. In the Retreat Congress of Morvaux, held in April, 1931, the Rev. Albert Valensin, S.J., could make the significant statement that these longer sacerdotal retreats are now frequent and many retreat houses have organized them successfully.[6]

Such developments certainly bear out the assertion of the Abbé Babolat, that there is "a real need of the interior life among priests more widely felt than is often believed."[7] It is further confirmed by the reception which priests of various countries have extended to the full Ignatian retreat of a month. As is well known, the Spiritual Exercises were intended by their author to continue throughout "thirty days more or less."[8] But, apart from the Society of Jesus and some other religious orders that have made "the Long Retreat" a regular practice in the formation of their subjects, the Exercises were heretofore seldom given in their entirety. Within the past decade, however, the "Long Retreat" has become more and more frequented by the diocesan clergy of Europe. The practice was initiated in France in 1927 at Notre Dame d'Ay by Fr. Albert Valensin.[9] Two Long Retreats were held in 1930 in the Spanish Retreat House of Christ the King at Lérida. The first of these retreats was

[5] Op. cit., p. 64 f.

[6] *Bulletin des retraites fermées*, II Année, n. 2; n. 3, p. 45, f.; III, n. 1, p. 6, f.

[7] *Les Grandes Directives*, p. 74.

[8] *The Text of the Spiritual Exercises of Saint Ignatius* (translation, Morris), London, 1913, Annotation 4, p. 3 (4th. edit. revised).

[9] *Bulletin des retraites fermées*, I, n. 1, p. 15; III, n. 1, p. 6.

attended by the Bishop of the place, his Excellency Monseñor Irurita, with thirteen of his priests and three priests from other Spanish dioceses.[10] In the Retreat House of Villa Santa Croce, Turin, about three hundred priests from the Trentino to Sicily have made the same retreat in the past few years.[11] In the Retreat House of Feldkirch-Tisis, Vorarlberg, Austria, from 1924 to 1930 the Long Retreat was given twelve times, or twice a year, with the exception of 1925-1926, when it was held only once each year. Two hundred and forty-eight priests have followed these Exercises, of whom seventy-five belonged to various orders other than the Society of Jesus, and the remainder to the diocesan clergy. It is worthy of note that two lawyers and thirty-two medical students also followed these retreats. The medical students, with the exception of one, were members of the Catholic Institute of Missionary Physicians of Würzburg, who according to their statutes, before deciding definitely for a mission, must make a retreat of thirty days. The Vicar Apostolic of Marianhill, South Africa, Bishop Fleischer, with the provincial superiors of different orders followed a retreat in 1930. In the year 1926-1927 several Benedictine abbots were among the number of retreatants.[12]

The results of the movement are hardly of the kind that even an ecclesiastical statistician can tabulate. For the personal sanctification of the retreatant, which is the sole object of the Exercises, must always remain in a large measure the "secretum Regis". Some discreet disclosures, however, made by those priests who have lived the Exercises in the more protracted solitude of the soul, allow us to conjecture something of the immense good they have wrought. The Abbé Babolat in his conference on the subject already cited quotes, while suppressing names, the grateful testimonies of many priests.

[10] Ibid., I, n. 3, p. 48.

[11] Ibid., II, n. 3, p. 44.

[12] Ibid., II, n. 2, p. 28. Apropos of the Exercises and the foreign missions, the following data from Holland may be of interest. This little country hardly counts 2,500,000 Catholics, and yet it maintains fourteen Retreat Houses, through which from 1906 to January, 1929, 511,196 retreatants have passed. The *Revue d'Histoires des Missions* (June, 1930, p. 224) notes that it is precisely the country where retreats are so numerous which proportionately has more priests on the missions than any other: a total of 606. (*Bulletin des retraites fermées*, II, n. 1, p. 8.)

These may be taken as a good cross-section of clerical appreciation of the ten-day retreat. "These retreats are a real need," writes one. "You have rendered an inestimable service to our confrères in organizing them." "The retreat is not only good, but indispensable," writes another; while a third affirms, "I shall never forget the first three retreats of ten days which I made. The first two especially established milestones in the development of my sacerdotal life, and have given me lights by which I continue to live." "I live by my retreat,"—the retreat has enabled me "to live fully my priesthood," such phrases recur like a refrain in the testimonies rendered by priests to the efficacy of the longer and more serious sacerdotal retreats.—"I believe that all those who have taken part in the preceding retreats agree with me in saying that they have been for them a revelation of the true Christian and sacerdotal life, a revelation that has worked a transformation in their souls, evident to themselves, and often also evident to their entourage."—"These retreats open up new horizons for the soul, and stamp upon it a deeper and more serious impression of the spiritual life."—"These retreats seem to me necessary for every priest. . . I came out of mine a changed man; entire submission to the will of God, and never discouraged."—"These retreats are not only useful but necessary to a priest, who, after some years in the ministry, has lost his illusions, and wishes to know the causes of his failure."—"They have their rôle clearly indicated by the side of the pastoral retreats which they complete with great fruit."—"After a personal experience I judge the ten-day retreat indispensable to the young priest whom the cares of the ministry and its multiple works pull in every direction, and who easily without suspecting it, or in any case often without bothering himself much about it, is drawn away from the one thing necessary."—Another writes more in detail: "I declare this retreat to have been the greatest grace of my life: (1) because the conditions necessary for a good retreat, sufficient duration, and silence are found therein; (2) because it reveals the principles of the interior life to those, more numerous than is generally suspected, who do not know, or who have forgotten them; (3) because the method of St. Ignatius, too little known or badly applied, is really efficacious in maintaining an intimate con-

tact with Jesus; it is an apprenticeship of the life of union with Christ in all His states; (4) because the priest who has charge of souls receives therein the surest rules for direction; (5) because this retreat is not merely suffered like so many others, and puts us face to face with specific sacrifices."

"The retreats of Sélignac impart a veritable education in the spiritual life. I have found in the Exercises a complete pedagogy of spirituality." The Abbé Babolat thus sums up the force of the clerical evidence in favor of the ten-day retreat, some of which I have quoted from his conference. "Any comment on this testimony would only weaken it. I shall make simply a remark or two on the quality of the witnesses, in order to emphasize its value. (1) The proportion of pastors among them is more than half. They are men ripened by experience, who have passed the age of juvenile enthusiasm. The greater number are between the ages of thirty-five and fifty. (2) They are not among the number of those who some are pleased to catalogue among the mystics. The retreat of one of them, whose testimony is the most affirmative, was a surprise and almost a scandal." [13]

One of these testimonies in favor of the ten-day retreat given by a busy pastor is particularly worthy of note as bearing on the parish apostolate. He writes: "The retreat was not only useful but necessary for me, and I bless the Providence that led me to it, as it were by the hand. I have meditated for three months on the one hundred and fifty pages of notes taken during the talks, and I have preached on Sundays the first fifteen meditations or conferences. You see the results: a veritable spiritual mine which I intend to explore more deeply in 1930, if it please God." This was the ideal which St. Thomas Aquinas had of preachers who are true "illuminators," men, namely, who from the superabundance of their own interior contemplation are a source of light for others.[14] That the Exercises tend to produce such men has been the experience of more illustrious members of the clergy than the Reverend pastor who penned the words above cited. The saintly and scholarly Mgr. d'Hulst, the rector of the Institut Catholique of Paris, not only sought in the Spiritual Exercises of Saint

[13] *Les Grandes Directives*, p. 69, ff.

[14] Op. cit., p. 73. *Summa Theol.*, II II, Q. 188, a. 6.

Ignatius the support and direction of his own deep spiritual life, but found in them the inspiration for the brilliant and effective apostolate which he carried on from the pulpit of Notre Dame, as from the lesser pulpits of France, in numerous retreats, and in the spiritual direction of many souls.[15]

Another potentiality of these longer clerical retreats has not escaped their promoters. They are a most efficacious means of forming, within the ranks of the diocesan clergy, priests who, thoroughly won over to the idea of the Exercises and masters of their content and technique, will promote their use more effectively among their people, and will themselves be able to handle this spiritual arm with dexterity, as directors of retreats for all classes. The Abbé Babolat calls attention to this feature of the movement in the concluding remarks of his conference at Versailles, when he says: "In conclusion . . . I would indicate these clerical retreats as the previous and necessary condition for the fruitful application of the Exercises to our parish ministry." [16] The ten- and thirty-day clerical retreats are forming, among the diocesan clergy, men thoroughly capable of this application, men who have not only made a theoretical study of the Exercises, but who have lived them under the direction of skilled guides, and made their teaching and methods part and parcel of their own spiritual lives. We need such men, if we are to meet the demands of our Holy Father the Pope for an ever wider use of the retreat, as expressed in his encyclicals *Mens Nostra* and *Quadragesimo Anno*. We need them, even to meet the present demands of the laity, who in answer to the exhortation of the Holy Father are pressing to the retreat in ever greater numbers. For the members of no one religious order are able to furnish the effort required by the situation and to reap the whitening harvest.

The ten-day retreats for priests in Belgium and elsewhere have produced other fruits which have affected even those who have not participated in them. They have brought about desirable changes in the manner of conducting pastoral retreats and more especially the retreats of seminarians. They

[15] Mgr. Alfred Baudrillart, *Vie de Mgr. d'Hulst*, 2 vols., 3rd edit., Paris, 1928, Vol. II, CC. XXXI–XXXIII.

[16] *Les Grandes Directives*, p. 75.

have promoted and fostered the monthly or quarterly Sacerdotal Recollection, so highly recommended by Pius XI and before him by Pius X, for both the diocesan and religious clergy.[17] These "Recollections", which the Holy Father calls "a brief repetition of the Exercises," have become a marked feature of clerical life in Belgium, France and Germany, to mention only those countries concerning which the present writer has any data. In Belgium, for instance the assistance at these voluntary "Recollections" by the clergy, often at the cost of no little personal inconvenience, for the three years of 1926, 1927 and 1928 reached the number of 9365.[18]

Finally, these longer sacerdotal retreats have had another effect, which gives promise of being most far-reaching. They have promoted and sustained various attempts on the part of zealous priests to unite their diocesan functions with the practice of the evangelical counsels in common life.[19] Such results abundantly justify the efforts of the promoters of the movement among diocesan and regular clergy for ten- and thirty-day clerical retreats.

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## AMERICAN CATHOLICS AND AMERICAN SOCIALISM.

THE Socialism that Pope Leo XIII had to deal with in *Rerum Novarum* was uniform, definite and coherent. Since that time, Socialism has divided into two opposing camps. One of these has become more extreme and is called Communism, while the other has retained the name of Socialism and, in the words of Pope Pius XI, "is much less radical in its views". The latter group has in varying degrees softened its doctrine of class war and its demand for the

[17] A. Vermeersch, op. cit., p. 126. Pius XI, *Mens Nostra*, Cath. Mind Edit., p. 56 f. Pius X, Exhortat. Ad Cler. Cath., *Haerent Animo*, 4 Aug., 1908, *Acta S. Sedis*, Vol. XLI, p. 575.

[18] *Manresa* (Bilboa, Spain), Vol. V, n. 18, p. 209.

[19] Vermeersch, op. cit., p. 126, f. This manner of life is recommended in the Code. "Consuetudo vitae communis inter clericos laudanda ac suadenda est, eaque, ubi viget, quantum fieri potest, servanda." (Can. 134.) The movement is spreading both in Europe and the two Americas, and possesses a review upholding its ideals in *L'Ouvrier de la Moisson*, published at Miramas, Bouches-du-Rhone, France.

abolition of private property. "If these changes continue," says the Holy Father, "it may well come about that the tenets of mitigated Socialism will no longer be different from the program of those who seek to reform human society according to Christian principles." Immediately after this statement, the Pope supports it with a sentence which does not fall pleasantly upon the ears of those who try to pervert the papal condemnation of Socialism into a denunciation of those who advocate public ownership of public utilities and sometimes of all who demand any extension of government intervention in industry. "For," says the Pope, "it is rightly contended that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large."[1]

Suppose that the mitigating process continues until Socialism has completely given up its advocacy of class war and its opposition to private property: could it then be accepted by Catholics? The answer given by the Holy Father is in the negative and its terms are solemn, positive and precise: "Whether Socialism be considered as a doctrine, or as a historical fact, or as a movement, if it really remain Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points we have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth."

The last clause of the sentence just quoted is expanded and proved by the Holy Father in the two following paragraphs of the Encyclical. The first paragraph deals with the end of man and of society, the second with the relation of the individual to the production and consumption of goods. According to Christian doctrine, man is placed upon earth to develop his faculties, give glory to God and thus obtain temporal and eternal happiness; according to Socialism, human society exists merely to provide man with earthly advantages. The provision of these advantages in a Socialist scheme of production would involve the subordination and sacrifice of "man's higher

[1] All the references made in this article to the declarations of Pope Pius XI can be found within pages thirty-four and thirty-eight of *Quadragesimo Anno*, National Catholic Welfare Conference edition.

goods, not excepting liberty," and a substituted liberty of enjoyment which would destroy the authority of God.

The differences between Catholicism and Socialism, as stated in the first of these two paragraphs, may be summarily described as opposing conceptions of society. As the Rev. Oswald von Nell-Breuning, S.J., observes in his excellent commentary,[2] this distinction makes but a feeble impression upon the individualistic thought of our age. Nevertheless, the contradiction between the two conceptions of society is of fundamental and far-reaching importance. In the Socialist conception, society is atomistic, individualistic, mechanistic, and organized merely for the abundant production of material goods. Society has nothing to do with the glory of God, nor is it informed by a truly moral authority proceeding from God. The essence of the Socialist conception is practically indicated in the declaration of the Erfurt Program: "Religion is a private matter." This means not only religious freedom for the individual, but complete indifference to religion on the part of society.

On the other hand, the Catholic conception of society is organic, implying a hierarchical order of social functions, subordination of the whole to God and public authority derived from and representing the authority of God. Any society which does not hold to this conception mistakes its nature and functions and cannot adequately promote Christian welfare. According to the Christian conception, society is the necessary medium in which and through which the individual develops his faculties, gives glory to God and reaches his true dignity and nobility. Hence the Christian and Socialist conceptions of the nature, the functions and the end of both society and the individual are mutually contradictory. Hence the words of the Holy Father: "No one can be at the same time a sincere Catholic and a true Socialist."

Socialism also "conceives human society in a way utterly alien to Christian truth," when it places its chief object and the highest good in maximum production. To this end it would subordinate even "man's higher goods, not excepting liberty," in the words of the Holy Father. But the utmost efficiency and the utmost quantity of material goods could not be attained

[2] *Die Sociale Enzyklika*, p. 205.

in the Socialist scheme of production without a considerable injury to individual liberty, for example, in the choice of employment and occupations. The Pope condemns this as "compulsion of the most excessive kind" and also as involving "the loss of human dignity".

Most Socialists admit that a collective organization of production would necessitate some diminution of individual liberty, but they maintain that compulsion in the field of production would be more than offset by increased individual freedom in the province of consumption. That is to say, the workers would have more income with which to buy all sorts of commodities and services and larger leisure in which to enjoy cultural as well as material goods. Thus the masses would possess freedom in fact and not merely in name.

Nevertheless, the Pope calls this "a false liberty, since in such a scheme no place is found for true social authority . . . which descends from God alone. . . ." The freedom to enjoy earthly goods without reference to the end for which both work and leisure, both earning and spending, are destined, is a fallacious kind of freedom. Moreover, the Socialist view of labor as an evil, as a matter of compulsion to be endured only because it leads to consumption and enjoyment, and not as a means of fulfilling one's duties, following one's vocation, developing one's faculties, living a rational life and attaining one's final end in compliance with the purpose of God—is diametrically opposed to the Christian conception of man's social nature.

In a word, Socialism conceives the basis and end of society and, therefore, the rights, duties and dignity of the individual, "in a way utterly alien to Christian truth".

Despite their awareness of the Pope's rejection of Socialism and the fundamental reasons therefor, as outlined above, many Catholics have in good faith voted for the Socialist candidate for President in the recent election, while others have defended or approved that action. How did they reconcile either of these courses with their sense of loyalty to the pronouncements of the Holy See? Probably some of them justified their position by appealing to the words with which the Pope qualifies his condemnation: "if it really remain Socialism," and a sincere Catholic cannot be a "true" Socialist. Probably they

assume that the American Socialist Party does not profess "real" or "true" Socialism as defined by the Holy Father. What is to be thought of this assumption?

The answer is not easy nor simple. The first difficulty arises out of the various uses of the word Socialism. It covers not only different doctrines, but different kinds of things. This is recognized by Pope Pius XI when he speaks of Socialism "as a doctrine, or a historical fact, or as a movement. . . ." In his desire to be precise and comprehensive, the Holy Father thought it necessary to specify all three of these acceptations of the term.

Some twenty or twenty-five years ago when I had frequent occasion to discuss and criticize Socialism, I used to set it forth as a movement and as a proposed form of industrial society. Perhaps it will be advantageous to apply this method to the consideration of the question now under discussion.

By the Socialist movement I mean the organized association of men calling themselves Socialists, together with the writers, speakers, books, journals and other methods of Socialist propaganda. The Socialist movement is the means by which Socialist principles are explained, defended and diffused. Twenty-five years ago it advocated not merely the collective ownership and management of the instruments of production, but the social and economic theories of economic determinism and of surplus value, also the class struggle; and it exhibited an unfriendly if not a positively hostile attitude toward religion. Therefore that kind of Socialism falls under the present Holy Father's condemnation both as a "doctrine" and as a "historical fact".

To-day the majority in the American Socialist movement seem to have given up that reprehensible social and economic philosophy. Apparently the recent candidate of the Party for the office of President, Norman Thomas, belongs in this group. On the other hand, a considerable section, mainly the followers of Morris Hillquit, seem still to retain the old hostility to religion and that conception of society which is condemned by Pope Pius XI. Even the mildest section of the movement seems to exemplify in some degree unfriendliness to organized religion and an excessive faith in the production of "the greatest possible amount of temporal goods," to quote the words of

Pope Pius XI. They seem to expect that if men come into possession of an abundance of material things, all the other goods that are worth while will become automatically available. The evil effects of such doctrines and such a viewpoint upon Catholics affiliated with the movement do not require particular description or emphasis. The burden of proof rests upon those who would maintain that the present American Socialist movement is not subject to the specific criticisms contained in *Quadragesimo Anno*. It rests even more heavily upon those Catholics who are thinking of affiliating with the movement.

Taking up Socialism now as a proposed form of industrial society, we have reason to think that this is the only phase of the phenomenon which has been much considered by the majority of Catholics who voted for Norman Thomas. The economic program or proposals of the American Socialist Party twenty-five years ago were undoubtedly subject to the condemnation uttered by Pope Leo XIII in *Rerum Novarum*. They were injurious to the workingman, destructive of the individual's natural rights and perversive of the sphere of the state. They would also have fallen under Pope Pius' condemnation as involving undue interference with human liberty and injury to human dignity.

In the intervening time, however, American Socialism has undergone even greater changes as an economic program than as a movement. The most recent statement of its economic proposals is found in the National Party Platform adopted last May at Milwaukee. In passing, it should be noticed that a political party is not necessarily forbidden to Catholics because it has annexed the name "Socialist". This fact is explicitly recognized by Father Nell-Breuning[3] who calls attention to the decision given a few months ago by Cardinal Bourne to the effect that the British Labor Party, although calling itself Socialist, does not exemplify true Socialism and, therefore, that Catholics are free to become members. Returning to the National Platform of the American Socialist Party, we find in it only two planks, or declarations, which could be construed as contrary to papal teaching. The first of these "proposes to transfer the principal industries of the country from private

[3] Op. cit., p. 196.

ownership . . . to social ownership. . . ." What comprehension did the platform makers intend to give to "principal" industries? They do not tell us. They might have meant the phase to cover the majority of industries, at least of those industries which are organized for mass production. Probably this arrangement would involve a diminution of liberty, a restriction upon private ownership and an extension of state functions which are incompatible with Catholic principles. However, this is not certain.

The second questionable plank demands "socialization of our mines, forests, soil and power resources; our public utilities dealing with light and power, transportation and communication, and our basic industries." With one exception, all the industries and services described in this sentence might fall under the head of those "certain forms of property," which in the words of Pope Pius XI "must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." The exception is offered by the phrase "our basic industries". Do these include agriculture? If they do, they present a proposal which is contrary to the teaching of the Popes. If they exclude agriculture, but comprise all the great mass-production industries, they probably mean about the same thing as "principal" industries in the plank considered above and they are subject to the same judgment.

Suppose, however, that the platform declarations, the economic proposals of the Socialist Party can be interpreted as containing nothing contrary to Catholic teaching and suppose that a Catholic voter assures us that he is not affiliated with the Socialist movement, has no interest in the movement, but merely desires to exercise the electoral franchise on behalf of the only proposals which he regards as likely to promote justice and the common welfare. Such a person may add that he finds as little recognition of God or of the Catholic conception of society in the Democratic and Republican platforms as he finds in the Socialist platform. How shall we reply to him?

It seems to me that we must still urge him to desist. For the Socialist Party is still part of the Socialist movement. As pointed out above, the American Socialist movement still retains enough of the false philosophy and hostility to religion

to render its conception of society contrary to the Christian conception as set forth by Pope Pius XI. In one of the papers which I wrote for the Hillquit-Ryan Debate in 1914, I suggested a method by which the Socialists could justify the assertion that their system was merely an economic theory:

> Let Socialists eliminate from their postulates, principles, and propaganda every element which is contrary to the traditional teaching on morals and religion. This will mean repudiation of the theory of economic determinism in so far as the theory implies materialism in philosophy, relativity in ethics, and in religion agnosticism.[4]

To this suggestion, Mr. Hillquit made the following reply:

> I regret my inability to accept the friendly invitation on behalf of the Socialist movement. Socialism has succeeded exceedingly well with its present philosophy and methods. Since the days when the movement ceased to represent a mere pious and philanthropic sentiment and became a militant organization of the working-class based on the radical, social and economic philosophy of Karl Marx, it has grown from a handful of dreamers into a potent international army of many millions, a modern social factor more powerful than the powerful Catholic Church. It has grown in spite of political persecution and "religious opposition," perhaps even to a certain extent on account of them. It is therefore quite unlikely that the Socialist movement will at this time change its philosophy and tactics to suit my amiable opponent.[5]

In view of the mitigation and transformation of the Socialist movement since 1914, the last sentence quoted from Mr. Hillquit shows that he was far from being a true prophet. Nevertheless, the process of mitigation, transformation and reformation of the doctrines and activities and spirit of the Socialist movement have not yet gone far enough to free them from the criticism and condemnation uttered by Pius XI in *Quadragesimo Anno*.

Even if American Socialism had undergone the changes necessary to make it unobjectionable, there is no sufficient reason for a Catholic social reformer to identify himself with

[4] *Socialism, Promise or Menace?* Hillquit-Ryan, New York, Macmillan; p. 197.

[5] Ibid., p. 214.

the movement. As Pope Pius declares: "Just demands and desires of this kind contain nothing opposed to Christian truth, nor are they in any sense peculiar to Socialism. Those therefore who look for nothing else, have no reason for becoming Socialists."

The practical question would, indeed, remain as to a political organization for translating these demands into legislation. The Catholic objector could reasonably insist that neither of the two old parties is willing, or is likely, to undertake this vitally necessary task. Must the earnest Catholic social reformer help to organize a new political party? The answer to this question is happily not included in the scope of the present article.

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## A POINT OF VIEW IN PREACHING.

### The Habit of Decision.

THERE are two general aspects of a sermon, among many others, which invite serious attention from one who tries to fit his preaching into the ordinary work of the ministry of Christ. One is the intellectual and emotional appeal provided by a sermon of exposition. Such a sermon keeps in mind the truth to be expounded and an effort to rouse an emotional appreciation of it in a general way. A preacher may for example explain the theological doctrine of sin and endeavor to stir his hearers to determined recoil from it. He may take as his theme the love of God and base his appeal on that love as shown in the suffering of our Lord. Few can resist it or wish to be indifferent to the claims of the love of God on the hearts of those whom that love has redeemed. Such sermons are worked out in general terms and they have an exalted permanent place in the work of the ministry. They bring comfort and afford inspiration to many souls, chiefly to those whose loyalty to conscience, habits and accepted graces distinguish them among the faithful. The spiritual world is made very real to them and the compensations of a devout life gain new and lasting attraction.

While difficult in any case, such sermons may be prepared with relative ease. Knowledge of theology, familiarity with Holy Scripture, Scriptural commentaries and good sermon books, training and experience and natural ability of the preacher, his style and eloquence are sources of strength that can make such sermons impressive without imposing undue labor.

It may be, however, that those who have not advanced so far in the spiritual way as have the types referred to, need now and then another kind of sermon, one that seems to be more personal and direct. It takes account of the human experience of persons whose struggles toward righteousness involve the complicated processes of behavior which they do not understand. If we keep in mind the well-known axiom of Scholastic philosophy and good psychology, "Quidquid recipitur per modum recipientis recipitur," we readily understand that the actual profit derived from a sermon depends greatly on the experience, emotions, attitudes, habits and circumstances of the hearer, since all of these effect the will. In other words, the preaching of this kind of sermon involves insight into practical psychology. While individuals differ widely always, there are typical situations and temperaments, typical processes of behavior, general knowledge of which affords golden opportunity for the preacher to make his sermons in this field most appealing and helpful.

It was the singular merit of Cardinal Newman that he combined remarkable insight into the actual processes of mind and action, with extraordinary knowledge of Holy Scripture and theological teaching, and that he brought the resources of masterly style and personal experience into many of his sermons. One is amazed at his skill in searching out the secrets of the solitary heart and interpreting most intimate personal experience in relation to the knowledge of God and the mysteries of spiritual growth. In all probability few of his hearers failed to feel that the Cardinal spoke directly to them, that he knew their worries and with beautiful sympathy took them by the hand and led them toward the safe pathway to Christ.

I.

There is really nothing new in these suggestions, for the preacher. The first treatise that we meet in moral theology directs attention to the factors in personal life that modify moral responsibility; factors that have a bearing on every-day decisions in behavior. Prümmer, for instance, devotes thirty-five pages in the first volume of his manual of moral theology to circumstances in individual life, to temperament and attitude and quality of mind that bear upon conscience in its relation to the moral law. He pays much attention to physical and mental conditions that affect conduct. It is true that moral theology is intended to guide the confessor in the confessional and in giving spiritual direction to souls. It is not primarily intended for the preacher. But no preacher would hesitate to use his knowledge of moral theology in the preparation of sermons.

Aside from theological knowledge, the preacher will gain in the confessional a general insight into the struggles of individual souls that is of highest value to him. While he will always conscientiously safeguard the seal of confession, as the law of the Church commands, his contact with souls there should not fail to clarify his understanding of human experience and guide him at least remotely, in fixing the tone and interpretations of his sermons when they touch this field.

Another source of this understanding of the moral and spiritual experience of souls is found in the problems brought to the priest outside of the confessional, although covered by its safeguards. A confessor well known in many countries once remarked that one of the chief factors in his development as a guide of souls lay in the fact that every kind of human problem had been brought to him for solution by lowly as well as by superior types of persons. He was one of the wisest confessors in the United States for many years. He was not renowned as a preacher, as his gifts did not open the way to that renown. But in spiritual conferences to small groups he was without an equal. One who combines such wisdom with the accessory gifts of style and eloquence is in position to do wonderful things for God and souls in the pulpit.[1]

[1] One should not overlook literature as a source of insight into human nature. See ECCL. REVIEW, January, 1931, pp. 83-95.

Attention to this insight into personal experience is called for because of certain general traits that bear directly on the hearing and obeying of the Word of God. We are all victims of self-deception. We have grave difficulty in understanding our motives of action. Excuses for sin are always within reach of the careless soul. All who are of good will, welcome instruction that explains to them their personal conflicts between the desire to do good and failure to achieve it. St. Paul tells us of his agony of conscience in respect of this. If in the course of ordinary parish life this field of spiritual and moral experience remains untouched, it is probable that many will be left unaided who might have been helped, had their intimate tribulation of soul been interpreted to them with sympathy and skill.

It is evident that the problem is largely one of practical psychology. But the treatment of human acts in moral theology already referred to includes very much psychology. A lesson may be found in the field of charity. Social work places great emphasis on case studies. Individuals or families are taken one by one and are studied intensively by trained observers. These describe problems in all phases, adapt methods of relief and direction, and make plans of rehabilitation which in normal times are followed. The technique of case work with this as an objective is developed elaborately, perhaps too much. But it is from thousands of such studies that experience is drawn. In this way mistakes are avoided and the whole philosophy of social work on its social side is evolved. There may be those who, critical of social work, see no advantage in this comparison. But few who understand it fully find any objection to its general methods and aims, whatever the valid criticism invited by its representatives now and then. Undoubtedly much of the practical wisdom of our spiritual literature results from the acute insight into human nature derived from the experience and wisdom gained by contact with individual souls.

## II.

In illustration of the general thought set forth one might be willing to prepare a sermon on habits of decision in spiritual life. The phrase seems far removed from Holy Scripture,

theology and spiritual processes. Nevertheless it is by our decisions that we are saved or lost, and in the Providence of God there is no other way. Of course, Divine grace is by no means overlooked. Instruction on grace, the Sacraments and prayer for Divine assistance are frequent and worthy. One will rarely hear a sermon on habits of decision, on the factors that affect decision, on the weakness or strength of spiritual life resulting from circumstances and mistakes associated with decisions. One type of Christian recoils from decisions. Another makes habitually resolutions that are worthless because badly made. There are those who evade decision and let things drift even when there is question of temptation and sin. Some postpone decisions while realizing that they are imperatively called for. One will make a decision with honesty and courage and forget it in a day. Another will make such a decision and fail to plan for its action, overlooking circumstances that doom it to prompt failure. The soil as well as the seed is taken into account in the parable of the sower in Matthew 13:3-23.

One can do little other than hint at the problem. When Almighty God endowed us with intelligence and free will He made us responsible for the direction of our lives. In the main that direction is reduced to our decisions to obey or disobey God's law. Our deliberate actions are the outcome of decisions. They are involved in the very concept of free will and the direction of conscience. When the light of spiritual ideals touches our decisions as high points in our lives, even as the rays of the morning sun leap from mountain to mountain in the beauty of the dawn, we share the vision of God and give Him the tribute of obedience and love.

Free will is not an abstraction. It is a faculty enmeshed in our highly complex nature. Impulse, feeling, temperament, prejudice, attitudes, ambitions, necessity, even health and strength, affect the will and modify its choices profoundly. Our inclinations are wayward. We dislike renunciation and recoil from effort. We take short outlooks, preferring easy ways and pleasant places. All of these traits act constantly upon the decisions called for by God's law. We drift unless we decide in questions of conscience, which is the point of contact between action and that law. No life is guided by

decisions always. Good habits commit us in advance to happy decisions in a given case. There are large spaces in life where questions of eternity do not disturb us. Those who are scrupulous force decisions of conscience into territory that might well be left undisturbed. Allowing for all of this, we may keep in mind decisions when they are called for in relation to conduct that God's law does concern.

We are our actions. Some of them are the outcome of decisions carefully made. Now and then we try to arrive at a decision by thought and prayer, but the conclusion reached is dictated by temperament, and thinking has little relation to it. A stern novice master once told a novice about whose vocation he had serious doubts, that he would think and pray before reaching a decision on the point. The novice's companions told him to begin packing his effects at once. It would require more insight into the mysterious processes of the mind than most of us can hope to gain, to reach decisions logically. Conclusions are not always convictions; far from it. Of course, there is only one approved decision when the Christian faces a struggle against sin. There is only one legitimate decision in respect of an evident duty. Conscience dictates it, regardless of cost or consequences. In such cases thinking relates primarily to the assembling of forces that will help one to see an obligation and bravely obey it.

There are implied as well as formal decisions in every life. An occasional outburst of temper represents an impulse, not a decision. Habitual outbursts of temper imply a decision by which the offender refuses to conquer a temperamental fault. An occasional act of selfishness is hardly a serious flaw in character. Habitual selfishness represents in effect a fundamental decision that is false to Christian ideals and the gentle law of Christ. A flippant expression is not important. Habitual flippancy amounts to a decision in defiance of life's reverences which they hold dear who know its sanctity. A dishonorable action may result from an impulse that represents confusion rather than will. Habitual lack of honor implies a decision that diverts grace and clouds the fair spiritual vision of life.

Failure to perceive the qualities that lie behind isolated actions permits these to escape the discipline of conscience.

The habit of seeing such qualities helps greatly to bring the power of enlightened decisions to the conquest of minor faults which in the aggregate imply surrender to relatively low standards of behavior. There is a helpful lesson in the case of an outstanding American upon whom many signal honors have been conferred. He once stated that the greatest achievement of his life had not been anything publicly known but rather the conquest of an overmastering ill-temper. This represented decision invested with moral grandeur. Our Lord's explanation of the parable mentioned directs attention not only to the " word of the Kingdom " but also to the circumstances in the hearer's life that defeat its hope.

For the moment only decisions that affect resistance to sin or aspiration after a higher spiritual level of life invite attention. But such decisions resemble in the main others that affect behavior in general. Choices between good and evil indicate the degree to which we use intelligence and freedom for the glory of God and our own sanctification. It is our decisions that carry us toward God or away from Him. The virtues that we practise are noble decisions incorporated in action. The virtues that we fail to practise represent often, not lack of good will or holy purpose but rather mistakes in method due to lack of self-knowledge. The sins that are committed are but decisions prompted by moral weakness and corresponding self-indulgence, in spite of destiny and graces and duty. Our daily pieties are the voice of decisions in which we interpret God's claim to our worship and our compromise between destiny and pleasure. One's spiritual biography is a record of decisions made in all circumstances that have a bearing on eternity. The judgment of God rests on them and on nothing else. Fortunately for us that judgment never errs. The wind is tempered to the shorn lamb. One may hope that ordinarily thoughtful Christians see all of this more or less vaguely. The preacher who takes it into account in an occasional sermon and succeeds in making simple explanations of it ought to help many souls over rough places and to bring comfort and understanding to those whose loyalty to God awaits such assistance for its protection. If Bremond is correct in saying that Newman's sermons are chapters in his autobiography, may not the preacher make with

profit a study of his own habits of decision and find many lessons of spiritual wisdom in them? He is human as all are. He like all has the same destiny in God, the same ideals and moral and spiritual laws, the same complexities of thought, circumstance and behavior, the same rewards and graces, the same penalties for faults. *Ex uno, disce omnes.* The preacher who understands in some measure at least his own successes and failures has one approach to the understanding of many. "Through what is personal in each of us, we come upon the common soul. Let any man record faithfully his most intimate experience in any of the great affairs of life and his words awaken in other souls innumerable echoes. The deepest community is found not in institutions or corporations of justice but in the secrets of the solitary heart." "As soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term."

## III.

One is at a loss in a paper like this one to offer directions for the study of habits of decision as the basis of a sermon. The task belongs primarily to the psychologist. There are, however, some theoretical suggestions upon which one may enter for whatever value they might have.

One service which a sermon along the lines indicated offers is that it directs attention to the supreme importance of decisions in moral and spiritual life. Few reflect on this, when all should do so. Again, a thoughtful hearer will be led to review his habits of decision and to improve his self-knowledge as he adverts to the weakness or strength displayed in them. Unsuspected faults are brought to attention. Mysteries of failure are in some measure explained and in this way good will is helped toward more secure control of attitude and action. That this specific assistance has real spiritual value is hardly to be doubted. Following such effects, other advantages appear in directing souls to gauge their progress in spiritual life from the standpoint of the quality of decisions.

The first relates to the tendency of some to permit many decisions to escape spiritual jurisdiction altogether. Spiritual growth extends spiritual interpretations into this field. A thoughtless Christian will permit many decisions to be dictated

by self-interest or inclination, without any thought of spiritual implications. This is seen in business practices, reading, conversation, in pleasures, in social relations, in public office and in industry. The sale of goods, the paying of wages, advertising, the publication of a newspaper or magazine, the frequenting of a theatre are, for the Christian, activities that have a spiritual quality. The law of God is concerned with them and, therefore, conscience is involved in some degree. They who allow custom, general practice, or purely economic considerations to shape decisions incur the risk of shrinking the action of conscience to limits that all true understanding of God's dominion over life forbids. Spiritual progress involves the recognition of this dominion in all responsible behavior, whatever its spirit or nature. And this neither invites nor approves scrupulousness, harshness, gloom or intolerable pietism. It is merely spiritual truth, accepted, respected and obeyed with tact, good sense and hearty joy. It is the true art of life.

A second indication of spiritual growth is seen in the way that decisions concerning all social relations reveal the influence of Christ's teaching. He tells us in His Gospel how superiors and subjects, friends and enemies, they who injure others and those injured, they who are strong and they who are weak, should deal with one another. If these social relations are shaped with no thought of Christ, with no discipline of the Divine ideal, with no surrender of pride, arrogance or selfishness, we find all corresponding decisions and attitudes made and followed independent of the specific law of God. This is poor spirituality, very poor Christian philosophy, rejection of Divine guidance where it is sadly needed for the security of social peace. Our Lord can hardly be indifferent to such behavior, since He gave us so many exact directions for the guidance of our social relations.

The third indication of spiritual progress as our decisions reveal it, is found in our gradual conquest of selfishness. It has myriad forms and it is a subtle and constant force operating against our better selves. Viewed from the standpoint of the Christian ideal, selfishness is a constant danger to the soul. It is seen in evasions of duty, in gross self-indulgence, in pride, in carelessness as to our good or bad example, in

coarse pleasures and in delaying the correction of admitted faults or sins. Of course, the faithful are constantly warned against all such laxity. But the survival of it in so many lives shows us that much remains to be done against it. The only point now urged is that it might be possible to rouse conscience and understanding in respect of it by interpreting it in the terms of deliberate or implied decisions not to do as God wishes in given circumstances.

Sermons of exposition of doctrine will never lose their place in the ministry. Sermons that instruct the people on the complex processes of motive, decision and action, however, seem to deserve attention as offering a kind of self-understanding that has high value for all who must struggle to conquer self and put on Christ. One such can be based on the tremendous rôle of our decisions as they move us toward or away from God. By helping the hearer to understand his habits of decision, and by guiding him to make them wisely, we clear the way that he must take to find God.

WILLIAM J. KERBY.

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## THE PLAN OF THE SERMON.

HERE and there among preachers the sermon plan has fallen into disrepute. For one thing it is an old device, old almost to quaintness. Whereas, this age of ours is nothing if not new. It is modern, advanced, ahead of the past. Not only in the obvious sense of the lapse of time is it to the fore, but in progress of thought and action as well. It leads in methods and achievements. Other days may "dearly have loved a little rust," but ours, by your leave, would have stainless steel. In this view through the dawn the plan appears, not ageless like truth, as it is in reality, but outworn and antiquated, as it can never become.

Of course more or less clearly underlying this recent reproach is a sad misconception of the plan. In nature and function the plan little resembles the notion of it that the objectors have devised. They see it as a showy parade through which we put our thoughts. "It is magnificent," they would say, "but not war." They charge it with making a sermon clearly and crudely complex. Its so-called "heads," they

allege, produce an effect not less remote from the ways of nature than the form of a fabled monster. They denounce it as being a substitute for thought or at least a hindrance to concentered thought. One can not have a thought, they might put it, by stages. Indeed for them to admit the stages would be to admit the plan.

There is no denying that the plan has been abused. What good thing has escaped such perversion? Even in the golden age of the French pulpit, it is equally true, the plan was often but a pretext to bind together in one discourse a series of sermons really distinct. "The preacher of kings and king of preachers," the peerless Bourdaloue himself, would sometimes loiter in his conquest of hearts to proclaim, repeat, and reiterate to the extent of half a page the course of his royal progress. His manifesto, moreover, was always formal and commonly threefold. Neither was this conventional threefold partition, as some authors suggest, a pious Christian mannerism. Quintilian warned his pagan disciples against employing it arbitrarily less than sixty years after the Trinity had been revealed. Abuse of the plan is doubtless as old as the use.

All this matters little. The plan is what it is in right reason and not what excess in either direction would make it. In essence it is simply order. It fulfils the definition of order, being a due disposition of elements for a desirable end. From the point of view of method, it is nothing more or less than foresight. Paraphrasing Dean Swift's sparkling epigram on style, we may call it the setting of proper thoughts in proper places. It is thus merely system in thinking. Rarely do our thoughts on a subject present themselves in the most practical sequence. To erect a structure we must arrange even the best building materials according to a reasoned design. In like manner effective preaching has little in common with the dumping of a tipcart. Speech minus plan equals talk.

The plan, then, is only a rule of right action. In broad detail it sets forth the task to be performed. With its structural outlook on work, it is merely the exercise of judgment in the use and combination of serviceable means.

It is, in other words, but a choice of direct steps from our subject to our end. If this or that step tends straight to our

purpose, it has a place in the plan; if on the contrary a step leads aside or does not advance us, it does not belong in it. As well might one go blindfold as preach without a plan.

The plan on paper is but a permanent index of our course; it is the road-directions written down. If the bracket or a tabular arrangement figures in the outline, it serves at least the useful end of making order visible and striking. Revealing the relation of things, its effect is synoptic. The beginner above all will find it an aid. But where the bearing of the subject is well known and the process of the treatment well in hand, the simple numerical or lineal outline will answer very well. It suffices to show and record the cast and movement of the thought.

Likely enough the planless preacher will be impatient of even so simple an itinerary. Without that much, however, fixed at least in the mind, *ex tempore* speech, already at its lowest level, would sink into the abyss of the impromptu. But to be impromptu is to be offhand. The rustic architect, although he may never have seen a blue-print, will pencil a rude sketch of the cabin he builds. He will outline its bounds and its room-scheme. He is too much in earnest to trust to the casual.

In the framing of the plan one's first concern will be to have a single main thought. "An orator," it has been said, "is some one that says something to somebody." A sermon, by the same token, is the saying to the people of something about God. That "something" is the capital thing. It is the central idea, the pivot about which the whole discourse revolves. It is the core of the sermon, or rather the whole sermon in little. As Fénelon saw it, the main thought is the sermon enfolded, as the sermon is but the main thought unfolded. It is the point that the true preacher will strive to make, and the earnest hearer seek to grasp. "Have a point and keep to it," wrote Newman to the preachers of Ireland. "So much is contained in this simple maxim that duly to master it is half the battle."

There must be this definite thinking on the part of the preacher, else the people on their side will do no definite thinking, much less take definite action. Until we enable them to see "what we are driving at," as the main thought

has been grimly defined, we cannot fairly expect them to follow our lead. Only by planting in their minds a positive conviction, can we hope to engender the will to do. There is no other way. To urge men cogently we must speak, not about a subject, but into and through it toward our end along the straight line of a ruling idea.

In a well-conceived plan to set forth the main thought strongly and progressively the preacher will attend at once to the division. The nature of this measure should be well understood. The division adds no other main thought to the one it unfolds. Far from annexing or multiplying main thoughts, it can not be said in a strict sense even to divide the one under treatment. Perhaps it is thus somewhat unhappy in its name. In good practice it simply makes explicit what was already implicit. It unfurls successive aspects of the chief idea, or rather merely marks the stages of the growth of that idea into the discourse. A stage is a definite position in a development. The division only lists the stages of this progress. In persuasive discourse it notes the impulses envisaged in the appeal of the main thought.

A little analogy may serve to enforce the point. On passing through a prism a single ray of white light is dissolved first into three broadly marked primary colors, and further on in the refraction into the seven hues of the spectrum. In the spectrum there is nothing that was not in the original beam. In fact the convex lens of a reading glass can gather the colors again into a focus of pure white light. Just so the true division and the plan only unweave the main thought, which is always visible as one again by a process of concentration.

Such unity of treatment is by no means always absent when the division embodies a number of aspects distinct enough to suggest the appellation "heads". The distinction may be at most only virtual. Thus, for example, a sermon on our duties to our Guardian Angels which used as a scheme of development St. Bernard's familiar distribution, *reverentiam pro praesentia, devotionem pro benevolentia, fiduciam pro custodia,* would do no more than unfold to a greater degree the holy Doctor's inclusive *debet.* In this arch from Catholic thought to Catholic practice, it is not easy to find a stage or a stone which can be displaced without loss of completeness.

It may be well also to remind ourselves that the studied order indicated by a division is not restricted to a full-length discourse. The case is quite otherwise. The shorter the sermon, the greater the need of choosing and marshaling the matter to the best advantage. Although a watch is small as compared with a clock, it is no less complete and even more exact in design. Likewise in setting forth a dominant idea within a brief space we should select and arrange the fewer supporting considerations with the strictest eye to force and headway. Even in a single well-constructed paragraph, that "whole composition in miniature," the subject-sentence is expanded by onward stages into the full sentence-group. A good paragraph has its own little scheme of things. There is method in the way in which the germinal thought is explained or enforced within narrow bounds.

The finished plan of the sermon is the march of the main thought to its purpose, forecast in some detail for the entire discourse. The path of progression is here charted on a larger scale. By added particulars a stage already marked in the division, or first distribution, is projected in its component steps or items of development. Those details are noted which can not safely be left to chance or passing inspiration. What the sketch is to the painter, such the plan is to the preacher. It is nothing more mysterious or artificial than that. With the plan, our way is clear before us; without it, we run the risk of pursuing the ghost of an idea through a mist of sentiment.

Many a priest finds the writing of sermons a harrowing hardship. Notwithstanding abundant zeal and earnest effort, the task never becomes easy or pleasant. May this not often be so because the impossible is attempted? A writer may try to do two things at once: to gather apt material and to sort it into something like progressive groups of thought. Two distinct operations are here involved, each of which demands exclusive attention. The two cannot be managed jointly with hope of success. Confusion and discouragement must follow as a matter of course. The problem would be solved if the writer planned before composing; if from his thought on a subject in view of an end he arrived at a controlling idea and then outlined the expansion of that idea for a well-considered development.

It still remains true that to employ a method of outlining is to provide for the best presentation of thought. To the serious preacher good thoughts are not wanting or at least not far to seek; the sure direction of the thought to a determined result will ever be an object of more painstaking effort. Yet this care in no wise involves a loss of proper freedom. Here as elsewhere, true liberty comes by law. To be uncontrolled, to ramble at large in the shadow of a vast subject, to repeat, to omit, to digress, to amplify out of all proportion,—this, it need not be said, is licence not liberty. The plan imposes only a wholesome, helpful restraint. In the words of a great American master of the principles and the practice of pulpit discourse, "The more thoroughly the outlines of a sermon are laid out, the more fully a sermon will flow like an unwasted stream through its well-built banks."

But "good wine needs no bush." The plan in the making is its own best advocate. Sprung as it is from thought and method, it inherently follows the way of sober reason in performing its natural function, the practical guidance of public speech.

## Behind the Plan.

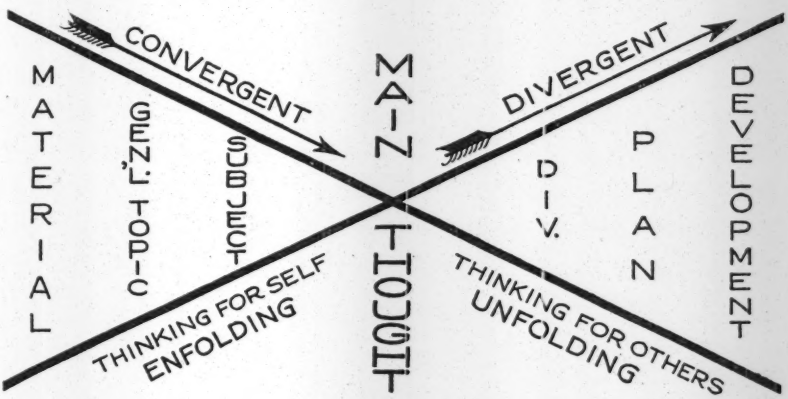
Let us look behind the plan. Let us observe its antecedents. First of all, in the right construction of a sermon, as in all other considered composition, we shall find at work from the start a twofold process: a thinking for self and a thinking for others. The preacher will first study his matter to establish his own control over it, and then study it to achieve an impression on his hearers. He will strive first to possess and then to impart. These two operations will stand forth as twin columns sustaining the whole procedure of building a reasoned discourse.

In thinking for self the preacher, under the influence of his governing end, will consider his matter in the direction of a convergent movement toward a center. From the ideas gathered by reflexion, by reading, and on occasion, by research and consultation, he has come, we assume, to a general topic. He advances next to a particular subject and then at length to the point of a determinate thought or position regarding his restricted subject. Until he arrives at such a crystallized view

of his theme, he has nothing definite to say about it even to himself, not to speak of his hearers.

In thinking for others, he will proceed, we may note, in an opposite direction. His movement will now be divergent, radiating from a center. Still under the sway of his purpose, he will evolve from his focal idea certain sub-ideas, tributary aspects or impulses, which make what we have called the division. Then by the inclusion of pertinent details of appeal to mind and heart, this distribution is further enlarged into the extended plan. This last is finally amplified into the complete sermon by the various means of literary development.

A graphic representation of this dual process may not go amiss. The subjoined opposite angles meeting at a common point may serve to picture the path and the steps taken in the twofold action of thinking for self and thinking for others.




Thus, to take a simple example, we may project a persuasive sermon on cherishing Christ's friendship. From our material gathered on the benevolence of the Son of God toward man from eternity and in time, and on man's attitude toward this benevolence, we work in to the content of the general topic, say, "Christ, our Divine Friend". This general topic will often lend itself as a title, compromising as it does between handiness and precision. From that we move on to the main thought, "To return Christ's friendship must be the great motive of life." Thinking outward now from this center, we shall exhibit, let us suppose: (1) the mysterious affection

of the Son of God for man, (a) from eternity, with its unaccountable love of the unlovable and its disinterestedness in having nothing to gain, and (b) its manifestation in time by utter devotion in life and death, and by an unbounded prodigality of favors; (2) the only fit return for such friendship, as (a) a true attachment, full of love and free from offence, and (b) an active friendship which will seek the Beloved's good pleasure and become the mainspring of our lives. We will live to please Christ in great and little things. "I have called you friends." [1] "The charity of Christ presseth us." [2]

On glancing again at our diagram of opposite angles, we may remark that the two mutually completing movements comprise for practical application three successive acts: restriction, planning and development. Behind the well-devised plan, accordingly, lies a process of restriction, a selective operation by which we single out a definite aspect of a thing as a particular object of our thought and effort. To have full force, it seems clear, this definiteness must affect the end, the subject and the main thought of our sermon.

An end, as we learned from our books, is that for which an agent acts, that for the sake of which something is done. It is in short a purpose. In preaching as everywhere else this purpose appears as a veritable cause, even the *causa causarum,* truly begetting the whole discourse and dictating every means employed in the work of production. The maxim, "Look to the end," has nowhere stronger application. "Too often," as has been tartly said, "a speaker aims at nothing in particular, and hits it in a bungling way." To lack an objective, to have no conception of the influence to be exerted in a sermon, must betray the preacher into a flimsy and futile rigmarole. It is a point, we may think, that deserves insistence.

The first stage in the restriction of the end is obviously the determination of the general purpose of our speaking. What is broadly the work before us? Do we rise to instruct, to inspire, or to persuade? This classification of general aims in the pulpit according to the immediate need of the hearers, was formulated by St. Augustine in the dictum that the sacred orator lifts up his voice, "ut veritas pateat, ut veritas placeat,

[1] Jn. 15:15.
[2] 2 Cor. 5:14.

ut veritas moveat."[3] Adopted from classical sources, this sorting of proximate ends in preaching, although it has been tinkered with and tampered with time and again, is nevertheless still sound and still helpful to a clear view of the task ahead.

True, these three ends are not mutually exclusive. All will be at work in every more or less formal address from the pulpit. There will always be an imparting of Christian doctrine, always a stimulation of a taste for the beauty of religion, always an appeal, at least indirect, for the practice of virtue. Nor is it less certain that the Catholic preacher is ultimately a persuader. He instructs and inspires men only that he may the more surely move them to follow the standard of Christ. But as an immediate object, one of the three ends will come first in every instance. This end will stamp the effort as distinctly doctrinal or persuasive or inspiring. Without even this general aim, a preacher must merely beat the air with much ado but little result. An earnest convert had bitter words for the makers of such random orations: "They've developed one sermon which they preach Sunday after Sunday, and then they talk about the leakage."[4] That "one sermon," who has not heard it? A nondescript medley, it is never by any chance solidly instructive. Little oftener is it truly persuasive, designed to sway the wills of men, albeit the speaker with his lukewarm fervor and stale indignation may consider himself no mean "exhorter" as he pleads with the Faithful "to lead a good and holy life."

It is not enough, however, to have a general end in preaching. We must go beyond that and determine just as to what particular object we would teach, inspire or persuade. We must, so to say, whet our purpose to a point and our effort to an edge. In setting up before our eyes the actual conclusion or resolution to which we hope to lead the hearer, we can hardly be too definite. A wise preacher will propose to himself some chief effect, project some practical result, which shall, God willing, take place through the medium of his sermon. "Definiteness of object," says Newman,[5] "is in

[3] *De Doct. Chr.* IV, 16.
[4] Watt's *Robert Hugh Benson*, p. 148.
[5] *Idea of a University*, p. 412.

various ways the one virtue of the preacher. . . . It is [his] duty to aim at imparting to others not any fortuitous, unpremeditated benefit, but some definite spiritual good."

Accordingly, in a sermon on Our Lady, for example, no vague, unspecified devotion will be the object of our urging, but a devotion particularized and matter-of-fact, such as the copying of the Mother's ways in the actual life of the home. One cannot but fear that an end so restricted is frequently wanting. Not a few preachers if questioned on their way to the pulpit would be at a loss to answer what precise result they have clearly in prospect. Yet such badly aimed firing is largely what impairs our usual practice. The following counsel from a Redemptorist missioner expresses that view, and incidentally offers at least a partial solution to a problem that has often perplexed the parochial clergy.

> A preacher who has proposed to himself a definite aim to be attained in his sermon will generally please his audience more and always produce a greater effect than another who is far superior both in delivery and in the matter of his sermon, but who has no clear object in view. This is one of the reasons why people attend in such numbers and listen so attentively to the sermons of a mission. Although these sermons are sometimes inferior to those preached on other occasions, they have, nevertheless, this quality of being preached with a definite aim, and so their reality and earnestness impress and attract the people.[6]

An end so restricted calls also, we must agree, for a subject similarly restricted. To the end or purpose of a sermon, the subject is related as the point of departure to the point of destination. The chief topic of consideration will be either determined by the aim or at least adapted to achieve that aim. We must have noticed, however, that the subject often presents itself in too general a form for the best results. It appears as a large field of thought rather than as a particular footing for discussion. To take it whole and unlimited would clearly be to commit ourselves to a meagre, sketchy treatment. If we are not to indicate merely rather than to develop, the time and other circumstances restraining our effort prescribe a precise subject held within definite bounds. On the spacious

[6] "Confraternities", James Cleary, C.SS.R., *Irish Ecclesiastical Record*, Sept. 1927, p. 261.

topic, "The Blessed Virgin," a library might reasonably be written but hardly a sermon. On the other hand, we have some promise of success set before us by such a subject as "Mary's Living Faith," or, "The Example of Our Lady's Common Life".

We need have no fear that this restriction will dim our vision or cramp our action. Although the beginner may fondly think that the wider his topic the ampler his view, the experienced writer has found out the contrary. The effect of limiting the subject is something like that of turning on the high-power lens of a microscope. The field indeed is narrowed, but a greater wealth of detail is revealed. One sees clearly what was heretofore hidden. Moreover, definiteness brings significance, an emphasis of the useful in a subject. "The Omnipotence of Prayer" will be more suggestive, for example, than "Prayer" without any such qualification.

Not only that, but a definite subject has invariably a greater interest for the hearers. In the pulpit our topics are never wholly new, let alone ever novel. They are the commonplaces of Catholic preaching. But by judicious selection of particular phases under which to display them, we can convert them into fresh, attractive themes. Thus we may avoid the shadow of triteness, the tedium of an oft-told tale.

Finally, the process of restriction finds its culmination in the limited main thought. This thought is the gist of the preacher's reflexion on his definite subject. It is his mind on the matter, what he stands for, and what he hopes to make good. It embodies the particular truth which he adopts as the direct means to his end. In this last aspect it has appeared to us already as the very foundation of the plan. Like the acorn it is the product of one growth and the origin of another, the kernel of thinking for self and the germ of thinking for others. For example, with the aim, let us say, of bringing men to their knees in frequent and fervent petition for grace, we might on the limited subject, "The Fatal Lack of Prayer," adopt the definite position and working-idea, "The one thing wrong with us is lack of prayer."

Each of our sermons, then, will be a single-minded effort to drive home such a chief thought by the successive strokes on mind and heart premeditated in our plan. Indeed the domi-

nance of that main thought will of itself secure us unity of treatment. A center is the condition and source of unity. If every element of a discourse bears upon one underlying idea, then without question we shall have oneness of action. We shall have more than that. The main thought will be as a backbone to the sermon. By its presence and influence, it will cause the exposition and persuasive development to take shape, not as a flabby, inert mass, but as an upstanding, energetic organism.

To sum up our observations on the method of building a sermon, we could not do better, perhaps, than cite a passage from Lyman Abbott's memorable "Open Letter" on preaching. In going about our work of composition, we are bidden to determine:

"1. What is the object of this speech? What end is it to serve? What verdict is it to win? What result is it to accomplish?

"2. Central Thought. What thought lodged in the mind of an auditor will best accomplish the desired result?

"3. Analysis of this central thought into three or four propositions, the enforcement and illustration of which will serve to fasten in the minds of the hearers the central thought, and so to secure the desired result.

"4. Some illustrations or concrete statements of each one of these separate propositions."

We must, of course, understand in the meaning intended certain of the terms that appear in this excerpt. Thus, for instance, the "propositions" adduced in support we recognize as simply "sub-ideas." We might also wish that restriction of the subject were explicitly enjoined. But otherwise the steps in the process of preparing a public discourse could hardly be more plainly or more pointedly traced. We have here the whole procedure in a nutshell. We have a rubric about which we may venture to use Stevenson's vigorous words regarding another practical rule: "That, like it or not, is the way."

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# Analecta

## ENCYCLICAL LETTER

TO OUR VENERABLE BRETHREN OF THE FEDERATED STATES OF MEXICO, THE ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES, IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

### Dealing with the Wrongs to the Church in Mexico

POPE PIUS XI

*Venerable Brethren, Health and Apostolic Benediction.*

The concern and sorrow which We feel at the present sad plight of human society at large do in no way lessen Our special solicitude for Our beloved sons of the Mexican nation and for you, Venerable Brethren, who are the more deserving of Our paternal regard because you have been so long harassed by grievous persecutions.

From the beginning of Our Pontificate, following the example of Our Venerable Predecessor, We endeavored with all Our might to ward off the application of those constitutional statutes which the Holy See had several times been obliged to condemn as seriously derogatory to the most elementary and inalienable rights of the Church and of the faithful. With this intent, We provided that Our representative should take up his residence in your Republic.

But whereas other governments in recent times have been eager to renew agreements with the Holy See, that of Mexico frustrated every attempt to arrive at an understanding—In the contrary, it most unexpectedly broke the promises made to Us shortly before in writing, banishing repeatedly Our representatives and showing thereby its animosity against the Church. Thus a most rigorous application was given to Article 130 of the Constitution, against which, on account of its extreme hostility to the Church, as may be seen from Our Encyclical *Iniquis afflictisque,* of 18 November, 1926, the Holy See had to protest in the most solemn manner.

Heavy penalties were then enacted against the transgressors of this deplorable article; and as a fresh affront to the Hierarchy of the Church, it was provided that every State of the Confederation should determine the number of priests empowered to exercise the sacred ministry, in public or in private.

In view of these unjust and intolerant injunctions, which would have subjected the Church in Mexico to the despotism of the State and of the Government hostile to the Catholic Religion, you determined, Venerable Brethren, to suspend public worship, and at the same time called on the faithful to make efficacious protest against the unjust procedure of the Government. For your apostolic firmness, you were nearly all exiled from the Republic, and from the land of your banishment you had to witness the struggles and martyrdom of your priests and of your flock, while those very few amongst you who, almost by miracle, were able to remain in hiding in their own dioceses, succeeded in effectively encouraging the faithful with the splendid example of their own undaunted spirit.

Of these events We took occasion to speak in solemn Allocutions, in public discourses and more at length in the above-mentioned Encyclical *Iniquis afflictisque,* and We were comforted by the world's admiration for the courage displayed by the clergy in administering the Sacraments to the faithful, amid a thousand dangers, and at the risk of their lives, and for the like heroism of many of the faithful, who at the cost of unheard-of sufferings and enormous sacrifices gave valiant assistance to their priests.

Meanwhile, We did not forbear to encourage with word and counsel the lawful Christian resistance of the priests and the faithful, exhorting them to placate, by penance and prayer, God's justice, that in His merciful Providence He might shorten the time of trial. At the same time We invited Our sons throughout the world to unite their prayers to Ours in behalf of their brethren in Mexico; and wonderful were the ardor and whole-heartedness with which they responded to Our appeal.

Nor did we neglect to have recourse, besides, to the human means at Our disposal, in order to give assistance to Our beloved sons. Whilst addressing Our appeal to the Catholic world to give help and generous alms to their persecuted Mexican brethren, We urged the governments with whom We have diplomatic relations to take to heart the abnormal and grievous condition of so many of the faithful.

In the face of the firm and generous resistance of the oppressed, the Government now began to give indications in various ways that it would not be averse to coming to an agreement, if only to put an end to a condition of affairs that it could not turn to its own advantage. Whereupon, though taught by painful experiences to put scant trust in such promises, We felt obliged to ask Ourselves whether it was for the good of souls to prolong the suspension of public worship. That suspension had indeed been an effective protest against the arbitrary interference of the Government. Nevertheless, its continuation might have seriously prejudiced civil and religious order. Of even greater weight was the consideration that this suspension, according to grave reports We received from various and unimpeachable sources, was productive of serious harm to the faithful. As these were bereft of spiritual helps necessary for Christian life, and not infrequently were obliged to omit their religious duties, they ran the risk of first remaining apart from and then being entirely separated from the priesthood, and in consequence from the very sources of supernatural life. To this must be added the fact that the prolonged absence of almost all the Bishops from their dioceses could not fail to bring about a relaxation of ecclesiastical discipline, especially in times of such great tribulation for the Mexican Church, when clergy and people had particular need

of the guidance of those " whom the Holy Ghost has placed to rule the Church of God."

When, therefore, in 1929, the Supreme Magistrate of Mexico publicly declared that the Government, by applying the laws in question, had no intention of destroying the " identity of the Church " or of ignoring the ecclesiastical hierarchy, We thought it best, having no other intention but the good of souls, to profit by the occasion, which seemed to offer a possibility of having the rights of the hierarchy duly recognized. Seeing, therefore, some hope of remedying greater evils, and judging that the principal motives that had induced the episcopate to suspend public worship no longer existed, We asked Ourselves whether it were not advisable to order its resumption. In this there was no intention, certainly, of accepting the Mexican regulations of worship, nor of withdrawing Our protests against these regulations, much less of ceasing to combat them. It was merely a question of abandoning, in view of the Government's new declarations, one of the methods of resistance before it could bring harm to the faithful, and of having recourse instead to others deemed more opportune.

Unfortunately, as all know, Our wishes and desires were not followed by the peace and favorable settlement We had hoped for. On the contrary, bishops, priests and faithful Catholics continued to be penalized and imprisoned contrary to the spirit in which the *modus vivendi* had been established. To Our great distress We saw that not merely were all the bishops not recalled from exile, but that others were expelled without even the semblance of legality. In several dioceses neither churches, seminaries, bishops' residences, nor other sacred edifices were restored. Notwithstanding explicit promises, priests and laymen who had steadfastly defended the Faith were abandoned to the cruel vengeance of their adversaries.

Furthermore, as soon as the suspension of public worship had been revoked, increased violence was noticed in the campaign of the press against clergy, Church and God Himself; and it is well known that the Holy See had to condemn one of these publications, which in its sacrilegious immorality and acknowledged purpose of anti-religious and slanderous propaganda had exceeded all bounds.

Add to this that not only is religious instruction forbidden in the primary schools, but not infrequently attempts are made to induce those whose duty it is to educate the future generations, to become purveyors of irreligious and immoral teachings, thus obliging the parents to make heavy sacrifices in order to safeguard the innocence of their children. We bless with all Our heart these Christian parents and all the good teachers who help them, and We urge upon you, Venerable Brethren; upon the clergy, secular and regular, and upon all the faithful the necessity of giving utmost attention to the question of education and the formation of the young—especially among the poorer classes, since they are most exposed to atheist, Masonic and communistic propaganda — persuading yourselves that your country will be such as you build it up in the children.

An effort has been made to strike the Church in a still more vital spot; viz. in the existence of the clergy and the Catholic hierarchy, by trying to eliminate it gradually from the Republic. Thus the Mexican Constitution, as we have several times deplored, while proclaiming liberty of thought and conscience, prescribes with the most evident contradiction that each state of the Federal Republic must determine the number of priests to whom the exercise of the sacred ministry is allowed, not only in public churches but even within private dwellings. This enormity is further aggravated by the way in which the law is applied.

In fact, the Constitution lays down that the number of priests must be determined, but ordains that this determination must correspond to the religious needs of the faithful and of the locality. It does not prescribe that the ecclesiastical hierarchy is to be ignored in this matter, and this point was explicitly recognized in the declarations of the *modus vivendi.* Now in the state of Michoacan one priest was assigned for every 33,000 of the faithful, in the State of Chiapas one for every 60,000, while in the State of Vera Cruz only one priest was to exercise the sacred ministry for every 100,000 of the inhabitants. Everyone can see whether it is possible with such restrictions to administer the Sacraments to so many people scattered for the most part over a vast territory.

Indeed the persecutors, as though sorry for having been too liberal and indulgent, have imposed further limitations. Some Governors closed seminaries, confiscated canonries, and determined the sacred buildings and the territory to which the ministry of the approved priests would be restricted.

The clearest manifestation of the will to destroy the Catholic Church itself, however, is the explicit declaration published in some states that the civil authority, in granting the license for priestly ministry, recognizes no hierarchy. On the contrary it positively excludes from the possibility of exercising the sacred ministry all of hierarchic rank, viz., all bishops and even those who have held the office of Apostolic Delegate.

We wish briefly to rehearse the salient points in the grievous condition of the Church in Mexico, so that all lovers of order and peace among nations, on seeing that such an unheard-of persecution differs but little, especially in certain states, from the one raging within the unhappy borders of Russia, may from this inquitous similarity of purpose conceive fresh ardor to stem the torrent that is subverting all social order.

At the same time, it is Our intention to give a new proof to you, Venerable Brethren, and to all Our beloved sons of Mexico, of the paternal solicitude with which We follow you in your tribulation: the same solicitude that inspired the instructions which We gave you last January through Our beloved son, the Cardinal Secretary of State, and which were communicated to you by Our Apostolic Delegate. In matters strictly connected with religion, it is undoubtedly Our duty and Our right to establish the reasons and norms that all who glory in the name of Catholics are under the obligation of obeying.

In this connexion We are anxious to recall to mind that when We issued these instructions, We gave due consideration to all the reports and advices that came to Us either from the hierarchy or the faithful. We say all—even those that appeared to counsel a return to a severer line of conduct, with the total suspension of public worship throughout the Republic, as in 1926.

Concerning, therefore, the conduct to follow, since the number of priests is not equally limited in every state, nor the rights of the ecclesiastical hierarchy everywhere equally dis-

regarded, it is evident that according to the different application of the unhappy decrees, different likewise must be the conduct of the Church and the Catholics. Here it seems just to pay a special tribute of praise to those Mexican bishops who, according to advices received, have wisely interpreted the instructions We have inculcated time and again. To this We wish to call attention; for if some, urged rather by zeal for the defence of their own Faith than by prudence so necessary in delicate situations, may from diverse conduct in diverse circumstances have imagined contradictory judgments on the part of the bishops, let them now be certain that such an accusation is utterly unfounded.

Nevertheless, since any restriction whatever of the number of priests is a grave violation of divine rights, it will be necessary for the bishops, the clergy and the Catholic laity to continue to protest with all their energy against such violation, using every legitimate means. For even if these protests have no effect on those that govern the country, they will be effective in persuading the faithful, especially the uneducated, that by such action the state attacks the liberty of the Church, which liberty the Church can never renounce, no matter what may be the violence of the persecutors.

And therefore, just as We have read with satisfaction the protests recently made by the bishops and priests of the dioceses that are victims of the deplorable measures of the Government, so We join Our protests to yours before the whole world, and in a special manner before the rulers of the nations, to make them realize that the persecution of Mexico, besides being an outrage against God, against His Church, and against the conscience of a Catholic people, is also an incentive to the subversion of the social order, which is the aim of those organizations that profess to deny God.

Meanwhile, in order to remedy to some extent the calamitous conditions that afflict the Church in Mexico, We must avail Ourselves of those means which We still have in hand, so that by the maintenance of divine worship as far as possible in every place, the light of faith and the sacred fire of charity may not be extinguished among those unhappy populations. Certainly the laws are inquitous; they are impious, as we have already said, and condemned by God for everything that they

iniquitously and impiously derogate from the rights of God and of the Church in the government of souls.

Nevertheless, it would be a vain and unfounded fear to think that one is coöperating with these iniquitous legislative ordinances which oppress him, were he to ask the government that imposes these things for permission to carry out public worship—and hence to hold that it is one's duty to refrain absolutely from making such a request. Such an erroneous opinion and conduct might lead to a total suspension of public worship, and would without doubt inflict grievous harm on the entire flock of the faithful.

It is well to observe that to approve such an iniquitous law, or spontaneously to give to it true and proper coöperation, is undoubtedly illicit and sacrilegious. But absolutely different is the case of him who yields to such unjust regulations solely against his will and under protest, and who on the other hand does everything he can to lessen the disastrous effects of the pernicious law. In fact, the priest finds himself compelled to ask for that permission, without which it would be impossible for him to exercise his sacred ministry for the good of souls; it is an imposition to which he is forced to submit in order to avoid a greater evil. His behavior consequently is not much different from that of one who, having been robbed of his belongings, is obliged to ask his unjust despoiler for at least the use of them.

In truth, the danger of formal coöperation, or of any approval whatever of the present law, is removed, as far as is necessary, by the protests energetically expressed by this Apostolic See, by the whole episcopate, and by the people of Mexico. To these are added the precautions of the priest himself, who although already appointed to the sacred ministry by his own bishop, is obliged to ask the Government for the possibility of holding divine service, and far from approving the law that unjustly imposes such a request, submits to it materially, as the saying is, and only in order to remove an obstacle to the exercise of the sacred ministry; an obstacle that would lead, as we have said, to a total cessation of worship, and hence to exceedingly great harm to innumerable souls. In much the same manner the faithful and the sacred ministers of the early Church, as history relates, sought permission, by

means of gifts even, to visit and comfort the martyrs detained in prison and to administer the Sacraments to them. Surely, no one could have thought that by so doing they in some way approved or justified the conduct of the persecutors.

Such is the certain and safe doctrine of the Church. If, however, the putting of it into practice should cause scandal to some of the faithful, it will be your duty, Venerable Brethren, to enlighten them carefully and exactly. If after you have performed this office of explanation and persuasion, according to these Our directions, anyone should cling stubbornly to his own false opinion, let him know that he can hardly escape the reproach of disobedience and obstinacy.

Let all then continue in that unity of purpose and obedience that We have praised in the clergy on another occasion at length and with lively satisfaction. And putting aside all uncertainties and fears, easily understood in the first moments of the persecution, let the priests with their proved spirit of abnegation render ever more intense their sacred ministry, particularly among the young and the common people, striving to carry on a work of persuasion and of charity, especially among the enemies of the Church, who combat Her because they do not know Her.

And here We recommend anew a point that We have greatly at heart, viz., the necessity of instituting and furthering to an ever greater extent Catholic Action, according to the directions communicated at Our command by Our Apostolic Delegate. This is undoubtedly a difficult undertaking in its first stages, and especially in the present circumstances, an undertaking slow at times in producing the desired effects, but necessary and much more efficacious than any other means, as is abundantly proved by the experience of every nation that has been tried in the crucible of religious persecution.

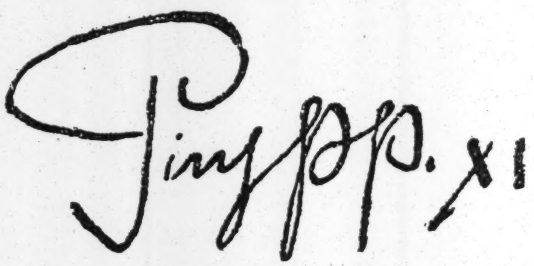
To Our beloved Mexican sons We recommend with all Our heart the closest union with the Church and the hierarchy, manifesting it by their docility to Her teachings and directions. Let them not neglect to have recourse to the Sacraments, sources of grace and strength; let them instruct themselves in the truths of religion; let them implore mercy from God on their unhappy nation, and let them make it both a duty and an honor to coöperate with the apostolate of the priesthood in the ranks of Catholic Action.

We wish to pay a special tribute of praise to those members of the clergy, secular and regular, and of the Catholic laity, who, moved by burning zeal for religion and maintaining themselves in close obedience to this Apostolic See, have written glorious pages in the recent history of the Church in Mexico. At the same time We exhort them earnestly in the Lord to continue to defend the sacred rights of the Church with that generous abnegation of which they have given such a splendid example, always following the norms laid down by this Apostolic See.

We cannot conclude without turning in a very special manner to you, Venerable Brethren, who are the faithful interpreters of Our thoughts. We wish to tell you that We feel all the more closely united to you, in proportion to the hardships you are meeting with in your apostolic ministry. We are certain that, being so close to the heart of the Vicar of Christ, you will draw comfort and strength from this knowledge to persevere in the holy and arduous enterprise of leading to salvation the flock entrusted to you.

And that the Grace of God may ever assist you and His mercy support you, with all paternal affection We impart to you and to Our beloved sons so sorely tried, the Apostolic Benediction.

Given at Rome, at Saint Peter's, on the Feast of the Dedication of Saint Michael, the Archangel, the twenty-ninth day of September, in the year 1932, the eleventh of Our Pontificate.



# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## THEOLOGY IN WORDS FOR THE CONGREGATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Molière, in one of his comedies has his hero find out in middle age, to his astonishment, that he has been speaking prose all his life without knowing it. Most of us are poets without knowing it. We all speak analogically and especially when it comes to theology. This is of course necessary for there is no divine language—we could not understand it if there were. We use human symbols in trying to express what God has revealed of Himself. We try to make our terms clear and understandable and at the same time lofty and pure as befitting that sacred science. Those terms should mean something to us.

Some of the greatest theological Battles in church history have peacefully closed with a "no decision" verdict when both parties came to analyze their terms and found out they were defending the same viewpoint. To the chagrin of each school of thought the whole fight had raged for lack of a proper understanding of each other. Regardless of Shakespeare's query: "What's in a name? A rose by any other name would smell as sweet;" or regardless of a modern playwright's version: "Bread by any other name would taste as wheat," names do make a difference. So do words that explain actions and words that express qualities.

Words are the vehicles of our ideas and hence they must be well chosen and explained if we are to get those ideas "across". To tell a congregation that sin offends God is well and good, but someone in the audience may ask himself: "What does that mean? How can the sin of a little wart like me affect the all-powerful God in heaven?" Whereas if we explain that "to offend" means to run up against or to

strike against, we convey something more tangible. Then we follow up with a "concrete" example: If I stub my toe on the sidewalk I hurt my toe, but do I hurt the stone? Yes, in as far as I can, but principally I hurt myself. In the same way when I commit sin and offend God, the external rights of God are injured, but the chief harm is to myself. Were we to mention the word heretic in a sermon, to the average mind it would perhaps conjure up horrid images of frightful tortures and burning stakes; while if we explain that it is a Greek word which has no more gruesome meaning than "one who clings to his own opinion," we would perhaps dispel from many a non-Catholic mind the idea that the Catholic Church delights in calling other people harsh names. Or again, I want to explain how it is possible that Christ opened heaven, whereas from the time of Adam it had been closed. To say that Christ atoned for our sins would mean something to the audience, for they have heard it so often since childhood that they know it has something to do with the Redemption. But now I explain the word atonement—saying it means "at one with". Hence Christ made us to be at one with the Father—He made us friends, whereas before we were enemies. The word redemption was just mentioned. I try to bring the idea that word conveys by explaining that redemption is made up of two words which mean "to buy back": the Saviour paid the price to His Heavenly Father with His Blood.

There is another word often used by pastors when there is question of guarding the flock from danger or of correcting some straying sheep. To most people at the mention of the word "scandal" they think of the old maids of the parish throwing up their hands in holy horror at the waywardness of some members of the younger generation—at least such an impression it had usually conveyed to me until I studied Greek. Now the preacher need not show his erudition in the Hellenic language, but he can easily enough explain that the word scandal means a stumbling-block in the way of someone causing him to fall, that my committing such or such a sin, or frequenting a certain place, may be the occasion of making others sin or of making their fall easier, or of inducing others to think that what one can do they too can do. And so we could go on picking out words we use dozens of times, show-

ink how a little explanation of terms would be a revelation (re velare—throwing back the veil) to many, and clear up hazy notions that exist in our hearers when we spout our theological discourses.

Words, then, do make a difference and they can be used to convey clear ideas. Where do we find words? In the dictionary, of course; but there's the rub. The words I have selected above could be drawn from any standard dictionary with full justice to the meaning any preacher would care to attach to them. When it comes to strictly theological language, however, the case is different. As it is now, we have to draw on pagan terminology for many of our theological expressions. For example, take the word "consecratio". According to Lewis and Short's Latin Dictionary "consecratio" is a "religious dedication", a "deification of the Roman emperor", an "execration in laws", a "magical incantation". The first definition approaches our Christian concept but is not exact, for consecration has a technical meaning in theology. The word "meritum" is another example. Merit according to classical language implies "reward", "desert", "recompense", while in theology it signifies both the good work and the reward for the work.

Credit must be given to Lewis and Short's excellent work. Their Dictionary goes beyond the pagan classics and takes in the Latin Vulgate and early Christian authors including St. Augustine. Like a one-buckle overshoe in a foot of snow it is alright so far as it goes, but it does not go far enough. The golden age of the Scholastics with their technical terminology escapes its ken. The vocabulary of St. Thomas is foreign to it. What we should like to have, then, is a dictionary that would cover the vocabulary of the Summa Theologica and the Summa Contra Gentes. We have encyclopedic dictionaries like Addis and Arnold and the *New Catholic Dictionary,* but the desideratum is a handy, Latin-English word-book giving a definition that is expressive—be that either philological, philosophical, or descriptive, or all three, with a quotation or two from the Angelic Doctor's works where it is used. In German there is the "Thomas Lexicon" of Shütz, in which the author has words not found in a classical dictionary. Three years ago the Rev. Alexius Hoffman, O.S.B., published a small

Latin-English volume to supply his clerical brethren and students in ecclesiastical seminaries with a handy lexicon, explaining terms used in liturgical books, but this is inadequate for the whole field of theology. There is another good work in German by Sleumer-Schmidt published about the same time as Hoffman's but embracing a more extensive field. At present there is being compiled by research workers both in England and in this country a dictionary of late medieval British Latin covering the works of the much-neglected British writers between 1066 and 1600, and a group of scholars is at work in France on a new edition of Dulange in which theological and philosophical terms will receive adequate treatment, but according to present indications these immense works will be of interest chiefly to scholars.

The dictionary I am agitating for would be a handy volume no larger than the average classical dictionary for the priest and seminary student that would be his aid in dogmatic and moral theology. Apart from the fact that he needs such a dictionary to explain common terms to the people, it would be especially helpful for his own study. As it is now, whenever his classical dictionary fails to supply him with a definition he is satisfied to express himself in the Latin terminology of which he has, perhaps, only a vague notion. The dictionary should supply him with a short concise concept. For example, "a se" could be given a descriptive definition: "by its own nature", and "per se" given as "unassisted". The English Dominicans in their translation of the works of St. Thomas failed at times to make notions clear. For example, instead of translating "prescientia" as "prescience" of God, why not say "foreknowledge"; instead of giving St. Thomas' "rationale suppositum" just as vague "rational supposit", why not say "independent rational being"; instead of "species intelligibilis", why not make the concept clearer with "intellectual form as opposed to sensible form"? The task for such a work will be no easy one, for in Latin we can screw two or three words together and have them mean something, v.g. "circumincession" in talking about the Blessed Trinity, whereas it takes much circumlocution to explain the same in English.

As to the scope of the desired new dictionary, it need not take in those words given an adequate meaning in classical language, unless they have a technical meaning. The work could confine itself to nouns, verbs, adjectives, and adverbs. Addition of some Greek words would be helpful. The compiler of such a dictionary could be guided by the works already mentioned of Hoffman, Shütz, and Sleumer-Schmidt with some modifications. It would not be necessary to quote as many phrases as Shütz has where the term occurs in St. Thomas. At regards Sleumer-Schmidt's work, there is much that one would not care to use in the dictionary I have proposed.

Is there such a book in English at the present time or will we have one?

FRANCIS KETTER.

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## PLURAL OR SINGULAR IN COMMON OFFICES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am now reading my Divine Office in the Mechlin edition (1925) approved 13 August, 1924, by Cardinal Mercier in a statement with says *inter alia* that it contains the latest additions ordered by the Sacred Congregation of Rites. My breviary has the new Commune Off. (1) Plurium Conff. Pontiff., (2) Plurium Conff. non Pontiff., (3) Plurium Virginum, (4) Plurium non Virginum. These four additions contain six hymns newly added to the breviary.

An illustration of the infelicity of the older arrangement is to be seen (for instance) in the Office of SS. Perpetua and Felicitas (6 March). The previous Commune non Virginum has, for I and II Vespers and Lauds, the hymn "Fortem virile pectore" (which harps throughout on the *singular* number) and for Matins the hymn "*Hujus* oratu" (again the *singular* number), for an Office in honor of Two saints, whereas the newer Commune non Virginum has two completely new hymns emphasizing throughout the *plural* number. The other three Common Offices have also completely new hymns wherever this is necessary in order to meet the exigency or two or more Virgins or two or more Confessors. Meanwhile, I am not quite clear whether we are expected to use

these newer Common Offices when two or more saints are to be celebrated, or simply to read the older Offices with their references in the *singular* number. I notice that the "Day Hours" translated by the Nuns of Stanbrook Abbey (published in 1916) apparently knows nothing of these newer Common Offices. Perhaps the notation "Pro aliquibus locis" placed under the first heading of the newer Commune offices makes it clear that they are to be used ONLY in certain places (not specified, however). If so, it seems a pity that we should still have to recite the hymns (*singular* throughout) of the Commune non Virginum in the office of 6 March devoted to Sts. Perpetua and Felicitas, who were very peculiarly "Strong *Women*", as the Acts of their martyrdom so fully and so authentically illustrate.

The Latinity of the six new hymns is not "easy", but I have nevertheless plumbed the meaning by careful and slow-footed analysis.

H. T. H.

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## MIDNIGHT MASS ON CHRISTMAS.

*Qu.* 1. May Mass be celebrated at midnight of Christmas in any parish church or religious house in virtue of the common law or must the Ordinary's permission be obtained?

2. If midnight Mass is celebrated, may Communion be distributed during it?

*Resp.* 1. At midnight of Christmas, canon 821 § 2 permits only the conventual or the parochial Mass ("sola Missa conventualis vel paroecialis"). By the "conventual Mass" is understood the Mass that must be said in conformity with the Office of the day in those churches or chapels of cathedral or collegiate chapters [1] or of religious houses where there is an obligation of chanting the entire Divine Office in choir, e. g. in houses of Benedictines, Carmelites, Friars Minor, Capuchins, Conventuals, as also in convents of nuns such as Carmelites, Poor Clares, Visitandines.[2] This does not include the houses of our brotherhoods and sisterhoods where only the Little

[1] There is none of these in the United States.

[2] Cf. canon 610; Pont. ad C. C. auth. interpret., 20 May, 1923, ad III—*Acta Ap. Sedis*, XVI (1924), 113-114.

Office of the Blessed Virgin is recited,[3] for which not paragraph 2 but paragraph 3 provides, as will be shown presently.

Likewise in every parish church it is permitted to celebrate the parochial Mass at midnight of Christmas.

In either case, not three but only one Mass is permitted. It matters not whether it is High Mass or Low Mass.

*Per se* no permission for this Midnight Mass need be obtained from the Ordinary. The Code itself grants this permission and, absolutely speaking, the Ordinary has no power to limit the permission conceded by the common law.[4] Nevertheless it would seem that for grave reasons the Ordinary may forbid the parochial Mass at midnight of Christmas, but only for just reasons, as canon 869 empowers him to forbid the distribution of Communion in a particular place for just reasons. It is true, canon 821 does not contain a similar clause, but circumstances may arise that would justify such a restriction.[5]

As a matter of fact some of our local Ordinaries do forbid the Midnight Mass on Christmas. Doubtless there is reason for the prohibition. Would the presence of one or two drunken persons who might cause no appreciable disturbance, be sufficient reason? Or the fact that some spend the hours before midnight in carousing? As a rule such occurrences are scarcely to be considered abuses serious enough to warrant the prohibition. The vast majority of the faithful who attend the midnight Mass do so in a spirit of reverence and devotion becoming the Holy Night. If they do celebrate Christmas eve it is usually within the family circle and in a way that does not detract from the sanctity of the day, but enhances their devotion to our new-born King.

Such reasons could not forbid the conventual Mass at midnight in religious houses where the Divine Office is recited in

[3] To extend the term "conventual Mass" to include the Mass in any convent chapel, even where there is no obligation of chanting the Divine Office in choir—as Fanfani (*De Iure Religiosorum*, [2. ed., Turin: Marietti, 1925], n. 393 A) does—is departing from its accepted meaning.

[4] Cf. S.C.C., 19 February, 1921—*Acta Ap. Sedis*, XIII (1921), 228-230, in which the Congregation of the Council would not recognize a statute of a provincial council restricting the right of priests to send stipends to priests outside the diocese, as is permitted in canon 838.

[5] Vermeersch-Creusen (*Epitome Iuris Canonici*, [4. ed., Malines: H. Dessain, 1930], II, n. 97) seem to imply as much.

choir, though there might be the same objections as above against admitting the general public to attend.

Paragraph 3 of canon 821 permits one or three Masses celebrated by *one* priest, at midnight of Christmas "in all religious or pious houses which have an oratory with permission to reserve the Holy Eucharist habitually". By "religious or pious houses" are meant not only the houses of religious institutes of brotherhoods and sisterhoods, but also all charitable institutions, orphan asylums, schools, hospitals, old folks' homes, etc.[6] But before these institutions can enjoy the privilege of one or three Masses at midnight of Christmas two conditions must be fulfilled: (1) they must have a chapel—whether it be a public or a semi-public oratory;[7] (2) the "religious or pious house" must also have obtained permission to reserve the Blessed Sacrament in its oratory either from the Holy See or from the local Ordinary in virtue of canon 1265 § 1 n. 2. But even if the house has several chapels it would not be lawful to have Midnight Mass in all of them; the privilege extends only to the main chapel.[8]

May the local Ordinary forbid the celebration of one or three Masses at midnight of Christmas in such chapels? Hardly. This is a privilege which he may not prevent the religious community from using. Neither is it possible to imagine conditions in a religious or pious institution that would constitute a just cause for the prohibition.

[6] Even prisons, provided the conditions mentioned below are fulfilled. Cf. T. Schäfer, *De Religiosis*, (2. ed., Münster i. W.: Aschendorff, 1931), n. 377; Vermeersch-Creusen, *Epitome*, II, n. 97.

[7] Cf. canon 1188, § 2, n. 1 and 2. Provided it has been erected by authority of the local Ordinary in conformity with canon 1191 or 1192, the principal chapel of such institutions is not merely a private, but at least a semi-public, oratory.

[8] If by way of exception the different chapels are used by distinct sections of the institute so that each forms a separate family, Midnight Mass may be celebrated in each chapel where the Blessed Sacrament is lawfully reserved and which serves a distinct religious family. Cf. Pont. Com. ad C. C. auth. interpret., 2/3 June, 1918 ad V—*Acta Ap. Sedis*, X (1918), 346-347. Since canon 821, § 3 grants this privilege to houses having an oratory (*oratorium*, whereas the decree of the Holy Office dated 1 August, 1907—*Fontes*, n. 1284—used the phrase "publicum aut privatum Oratorium"), it would seem that religious houses that have a *church*, so-called in the strict canonical sense of canon 1161, do not enjoy this privilege, as was declared by the Holy Office in relation to its above-mentioned decree: "II. An indultum *Oratoriis* concessum extendi possit ad *Ecclesias* Religiosorum, quae publico fidelis populi usui inserviunt. Ad II. *Negative*, salvo tamen Religiosorum privilegio in media nocte missam celebrandi."—26 November, 1908—*Fontes*, n. 1285.

A different question now arises: May such chapels be opened to all the faithful, including those for whom the chapel was not erected? After this privilege was first granted by the decree of 1 August, 1907, the Holy Office was asked. "1. An indultum importet facultatem tres missas, vel unam tantum pro rerum opportunitate celebrandi etiam apertis Oratoriorum ianuis?" The Holy Office replied in the negative to this question.[9] Some said and still say that in view of this declaration the privilege in question can be used only *behind closed doors.*[10]

This does not seem to be the import of the declaration. The latter merely asserts that the privilege granted 1 August, 1907, does not carry with it the right to open the chapel to all the faithful. The power to grant this permission rested and still rests with the local Ordinary: unless he permits it, the chapel may not be opened to all the faithful. It is not sufficient merely that the Ordinary does not forbid it: he must either explicitly or at least implicitly grant permission. If he does not grant it, then one or three Masses may be celebrated in such chapels, but the general public may not be admitted.[11] Nevertheless in the absence of the Ordinary's permission to open the chapel to all for Midnight Mass, it is generally admitted that a few friends may be received as special guests.[12]

All who attend this Midnight Mass fulfil the obligation of assisting at Mass on this holiday of obligation. This is in conformity with canon 1249 and any restriction to the contrary that the Ordinary may make would not be valid.[13]

2. The final clause of paragraph 3 of canon 821 permits the distribution of Communion to all who ask it ("et sacram com-

[9] 26 November, 1908, ad I—*Fontes*, n. 1285.

[10] Noldin, *De Sacramentis* (11. ed., Innsbruch: Fel. Rauch, 1914), n. 203, 2, a; Fanfani, *De Iure Religiosorum*, n. 393 B); Cappello, *De Sacramentis*, (Turin: P. Marietti, 1921), I, 793; Vermeersch-Creusen, *Epitome*, II, n. 97.

[11] *Periodica*, IV, 313; T. Schäfer, *De Religiosis*, n. 377. W. Grosam, "Mitternachtsmesse und Kommunionspendung zu Weihnachten", Th. Pr. Q. S., LXXV (1922), 288-290, takes the view that even this permission is not necessary.

[12] Vermeersch-Creusen, *Epitome*, II, n. 97.

[13] The Ordinary can indeed forbid the admission of others than those of the household to such chapels not only for the Mass at midnight on Christmas, but also on all Sundays and holidays. While permitting their attending such a Mass, however, he could not declare that by such assistance they would not fulfil the obligation of hearing Mass. Cf. *Periodica*, III, 171.

munionem petentibus ministrare"). This is repeated from the degree of 1 August, 1907. But was it necessary? Before the Code it was by common law forbidden to distribute Communion at Midnight Mass on Christmas. Therefore it was necessary that the decree of 1907 expressly grant this permission. But canon 866 § 4 ordains that Holy Communion may be distributed only at those hours when Mass is permitted, unless a reasonable cause advise otherwise. From this it follows that whenever Midnight Mass is lawfully celebrated, Holy Communion may also be administered.[14]

One may object here that a somewhat different solution would seem to be implied in the reply given to the Bishop of Tuguegarao in the Philippines, as follows:

> Perillustris ac Rme Domine uti Frater. Ad dubium ab A. T. propositum circa can. 867, § 4: "Utrum vi huius canonis *et absque indulto Apostolico* sacra Communio distribui possit petentibus in Missa quae celebratur nocte Nativitatis Domini in ecclesiis paroecialibus et conventualibus, quotiescumque, iudicio saltem Ordinarii, adsit rationabilis causa id faciendi," infrascriptus commissionis Praeses respondet:
>
> Affirmative.
>
> P. CARD. GASPARRI, *Praeses.*
> ALOISIUS SINCERO, *Secretarius.*[15]

This is a private rescript and has never been officially promulgated in the *Acta Apostolicae Sedis,* and it does not raise the main question. The bishop may not have grasped the full import of the first clause of canon 867 § 4, which implies a departure—as far as it can refer to Midnight Mass—from the former legislation, and he based his question on the final clause, especially as he may have felt it incumbent on him to bring the change to the notice of his flock. The reply to this inquiry cannot have any bearing on the question, which will have to be decided according to the entire wording of canon 867 § 4. This, however, permits Communion at any time when Mass itself is permitted. The practical value of this view is

[14] W. Grosam, "Mitternachtsmesse und Kommunionspendung zu Weihnachten", Th. Pr. Q. S., LXXV (1922), 290-291; Fanfani, *De Iure Religiosorum,* n. 393, *B*); Capello, *De Sacramentis,* I, n. 439.

[15] *Il Monitore Ecclesiastico* (1922), p. 371, cited in *Acta Minorum,* LXII (1923), 245.

that not only in the chapels of religious and pious houses, but also in all other parish and conventual churches, where according to canon 821 § 2 Midnight Mass is permitted, Holy Communion may be distributed.

Accordingly, Holy Communion may be distributed at Midnight Mass on Christmas in religious and charitable houses certainly without the Ordinary's permission, in virtue of canon 821 § 3; and, when considered in connexion with canon 867 § 4, more probably also in all those churches in which canon 821 § 2 permits Midnight Mass on Christmas.

May the Ordinary forbid Communion at this Mass? Canon 869 is explicit on this point and grants the local Ordinary the power to forbid the distribution of Holy Communion for just reasons in particular cases. There may at times be serious reason to fear profanation of the Blessed Sacrament and the like, and in such circumstances the local Ordinary would be justified in forbidding the distribution of Holy Communion. In the chapels of religious and charitable houses there will scarcely if ever be a foundation for fearing profanation of the Blessed Sacrament or other just reasons, and therefore the local Ordinary would scarcely if ever be justified in prohibiting Communion there. In churches open to the general public a just cause for the prohibition might more easily be found.[16] What was said above in regard to prohibiting Midnight Mass on Christmas applies here also. But in this matter the local Ordinary is the final judge. If he sees fit to forbid distribution of Communion, all affected by his ordinance will have to abide by it until it is reviewed and corrected by the Holy See.

To sum up. *Per se* it is not necessary to obtain the local Ordinary's permission to celebrate Midnight Mass on Christmas or to distribute Communion during the same in any church or chapel coming under the heads mentioned in canon 821 § 2 or 3. If, however, the local Ordinary has forbidden Midnight Mass or distribution of Communion during it, or both, in the parish church or perhaps in certain institutions, then it would be unlawful to act contrary to his prohibition, unless permission were first obtained from him.

[16] A mere intention of forcing those who might attend Midnight Mass and want to go to Communion to assist at a Mass in the later morning would not seem to be a just reason for the prohibition.

## RECKONING MIDNIGHT FOR DIVERS OBLIGATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The question you discussed in the REVIEW, May 1932, pp. 532-533, "Reckoning midnight for divers obligations", is found also in *Apollinaris,* Oct.-Dec. 1930, pp. 617-619. A note in that periodical informs us that the case was one submitted to the Roman clergy for discussion. Their solution was that such theology as you call "John's" may *not* be followed.

After an explanation of canon 33, par. 1, with reference to the time to be followed in ordinary circumstances, a further explanation of the time allowed in the four *special* cases (as you write: "i. e. for the private celebration of Mass, for the Breviary, for Holy Communion, for the laws of fast and abstinence") is given with the following important conclusion[1]: "In horis ergo supputandis ad relatos effectus istorum quatuor casuum quilibet eligere potest unum vel alterum tempus, idest aut locale sive verum sive medium, aut legale sive regionale sive aliud extraordinarium. Unde licet sequi modo unum, modo aliud; uno die unum, altero die aliud; in una materia unum, in alia materia aliud [note well the next phrase] dummodo tamen *unicus actus* non urgeatur ad duas simul materias vel effectus obtinendos, quorum unus et alter diversum tempus exigunt. Sicut moralistae, cum de usu probabilismi loquuntur, dicunt non licere simul uti duplici probabilitate non existentiae duplicis praecepti, cum certa est alterutrius transgressio. Nec potest admitti opinio alicuius moralistae [is he Vermeersch or Creusen?] qui contrarium tenet, nam in applicatione huius canonis, sicut in cuiuslibet legis applicatione, cavendum est a reali contradictione, neque respondet normis interpretationis legis adducere legislatorem simul et eodem tempore contradictoria et se invicem excludentia praecipientem vel permittentem."

Then follows their solution of the case: "Ad 2. um. Ex dictis Gervasius male se gessit; nam si ipse carnes edit, in tantum facit in quantum est dies 15 augusti, et consequenter non est amplius ieiunus pro Missa celebranda. Agitur in casu

[1] *Apollinaris,* 1930, p. 618.

*de una eademque actione,* unde repugnat quod Gervasius edens carnes maneat ieiunus: ipse certo violavit aut legem abstinentiae aut legem ieiunii eucharistici. Neque dicatur Ecclesia mediante dispositione huius canonis tale ius concessisse, nam iuvat repetere quod nullo modo respondet normis interpretationis legis adducere legislatorem simul et eodem tempore contradictoria et se invicem excludentia praecipientem vel permittentem."

Your readers will now see that there are two opinions. Will your statement in the REVIEW, May, 1932, p. 532: "The question is solved by canon 33 of the Code," now stand unchallenged? Is the interpretation of canon 33, par. 1, *so certainly* in favor of the view you sponsored? I think not; the majority of canonists think the same with me.

You endeavor, further, to make your position more tenable by saying that the interpretation of canon 33 "by the best canonists" solves the question. You give one example of "the best canonists". Can you give any more? But, taking the quotation of Vermeersch-Creusen, we see that these authors do not give their opinion with certainty. "Ista dispositione videtur nobis"—Is that certainty?—"legislator, pro variis istis actionibus seu officiis, tempus induxisse commune inter duos dies vel duas diei partes, quod utrique diei vel parti diei tribui potest." But where, we ask, did they get the idea of the "tempus commune"? Surely not from the *Fontes* cited under canon 33, par. 1, nor from Cardinal Gasparri's Index to the Code, nor even from canon 1246! The idea must be a new one, for Vermeersch-Creusen say: "Ista dispositione (C. 33, par. 1) videtur nobis legislator tempus *induxisse* commune etc.". If it was allowed under the pre-Code legislation, they would have used a stronger expression than "ista dispositione . . . induxisse". Canon 32, par. 1, tells us that a day consists of 24 consecutive hours to be reckoned from midnight; but no mention is made in canons 31-35 of "tempus commune".

As a canonist I hold Vermeersch-Creusen must give us something more definite than a bare statement. So thought also those who discussed the case given in the *Apollinaris.* Even Vermeersch-Creusen in Epit. 1, 1927, p. 105 admit: "In hac re benignius dicimus ac plures moderni scriptores, qui casus

solvere pergunt sicut quidam antiquiores faciebant ante concessam huius modi optionem. Hos sequitur quoque R. P. Maroto, n. 258." Though Maroto definitely shows that such theology as "John's" may not be followed, Fr. Ojetti, S.J., in his *Commentarium in Codicem*, 1927, p. 197, in 2 is even more emphatic, while warning us that the "exceptiones seu casus [the four mentioned above] non adeo extendendi sunt, ut deveniatur ad absurdum." In a long footnote (2) he proves this: "Ita egisse dicendi sunt, qui statuerunt posse simul iis probabilitatibus uti". Though the footnote is too long to quote here, your readers may be interested in the following part of it: "Cfr. quod ad hanc questionem CICOGNANI in h. c. p. 191 et CLAEYS BOUUAERT-SIMENON, Man. iur. can. n. 191. Quare etsi conceptus ieiunii ecclesiastici et ieiunii eucharistici diversi sint, conjungendi sunt in aestimatione diei, quoties secus alterutrius legis violatio incurreretur. Nec appellari potest ad privilegia; privilegia enim ex verborum tenore interpretanda sunt, nec possunt extendi (c. 67); hic autem non dicitur expresse ita intelligendum esse privilegium, quod in casu haberetur. Quare ad summum id dubium est. In dubio autem privilegia interpretanda sunt quemadmodum rescripta (c. 68). Porro haec, si adversantur legi in commodum privatorum strictam recipere debent interpretationem (c. 50). Ergo nunquam devenire iure poterit ad hanc interpretationem non solum extensivam sed laxam.—Aliud argumentum deduci potest ex canone 6. Nam ius, de quo hic agitur, vel refert antiquam praxim, vel, ad summum, dubium est cum ea discrepare: porro in casu a veteri iure non est recedendum, et ideo ex receptis apud probatos auctores interpretationibus praescriptum est aestimandum. Cfr. LEHMKUHL, Casus consc. c. 18 ad 1. 2. et 3. Porro antiqui auctores omnes generatim recentem hanc interpretationem non admittunt."

Readers of THE ECCLESIASTICAL REVIEW will now see the weight of arguments *against* the solution of the case proposed in May 1932, pp. 532-533.

SYDNEY, AUSTRALIA.

**Reply.**

The reply to the inquiry in the May 1932, pp. 532-533, did not contemplate an exhaustive study of the question under dis-

cussion, but gave merely a concise practical answer. Neither does it necessarily follow that it considers its solution the only possible one: it began with the modest statement that "John's theology *may* be followed." Let us see whether the view propounded in the May issue is so unfounded as the above letter would seem to indicate.

In the first place, in order to establish the validity of the view expressed in the May issue it will suffice to prove that there is solid reason in its favor. It is not necessary to follow a more probable or even an equi-probable opinion. Canon 15 states without further qualification that when a doubt exists regarding any law, it does not oblige (*Leges . . . in dubio iuris non urgent. . . .*) And authors apply this canon not only when there is question of the existence of a law, but also doubt regarding the extent of a certainly existing law.

Does our correspondent mean to imply that, because a conference of the Roman clergy came to the same conclusion as he does, the question is settled? We beg to differ. Again, the fact that our May issue mentioned only Vermeersch-Creusen and ignored other authors who uphold the same view, does not make it follow that "the majority of canonists think the same with me." An array of canonists can be opposed to his list—as will be shown immediately. The present writer hesitates to say which view the majority favors, since he has not taken the pains to line up all the authors. But that isn't so important, since even an overwhelming majority would not of itself destroy the inherent probability of a view held even by a scattering few. If the latter is solidly probable, the former may be considered more probable, especially in view of the weight of external authority, but by no means alone probable.

It is true that not all the authors favoring the view expressed in the reply in the May issue go deeply into the matter, but some do and among them is Gommaire Michiels, O.M.Cap., professor of Canon Law at the Catholic University of Lublin, Poland.[1]

Lest our correspondent suppose that Michiels holds a unique position, let us see how many and which authors agree with

[1] *Normae Generales Juris Canonici*, (Lublin: Universitas Catholica, 1929), II, 140-149.

him. After quoting eleven [2] for the opinion accepted by our Australian friend, he cites nine for the view he prefers, viz., Vermeersch,[3] Cocchi,[4] Chelodi,[5] Creusen,[6] Eichmann,[7] Mercier,[8] De Meester,[9] Ferland,[10] Matthaeus a Coronata [11] and Cance.[12] Our correspondent will have to admit that we are in good company, even if in the May issue only one work was actually quoted.

More important, however, than merely extrinsic authorities are the intrinsic reasons. First there is the more indirect argument based on canon 6 in relation to the opinion of authors before the Code. Michiels calls attention to the fact that the authors before the Code were not discussing the point at issue.[13] For the difference of time arising from the various systems of time, especially that of zone time or our so-called "standard time" with its more recent variant of "daylight-saving time",

[2] *Ami du Clergé*, 1922, 636-637; 1923, 200-203; Maroto, *Institutiones Iuris Canonici*, (Madrid: Editorial del Corazón de Maria, 1919), I, n. 258; Lacau, *De Tempore*, (Turin: P. Marietti, 1921), p. 40; Leitner, *Handbuch des Katholischen Kirchenrechts*, (Ratisbon: Fr. Pustet), I, pp. 16-17; N. Hilling, *Die Allgemeinen Normen*, (Freiburg i. B.: J. Waibel, 1926), p. 153; Leroux, in *Revue ecclés. de Liège*, XI (1919-1920), 164; Toso, *Comment. minora*, (Rome, 1921), I, 104; Claeys-Bouuaert, *Manuale Juris Canonici*, (Gandae et Leodii, 1924), n. 191, ad 2; Cicognani, *Commentarium ad Librum I. Codicis*, (Rome: Schola Typographica "Pio X", 1925), p. 191; Ojetti, *Commentarium in Codicem Iuris canonici, Lib. I: Normae Generales*, (Rome: Universitas Gregoriana, 1927), p. 197, note 2; Cappello, *Summa Juris Canonici*, (Rome: Universitas Gregoriana, 1928), I, n. 179, ad 3.

[3] Vermeersch-Creusen, *Epitome Iuris Canonici*, (2. ed., Malines: H. Dessain, 1924), I, n. 115; Vermeersch, *Theologia Moralis*, (Bruges, Charles Beyaert, 1922), I, n. 383, quaeritur 2.

[4] *Commentarium in Codicem Iuris Canonici*, (2. ed., Turin: P. Marietti, 1921), I, n. 98.

[5] *Jus de Personis*, (Trent: Libr. Edit. Tridentum, 1922), n. 89, ad 3, note 3.

[6] "Minuit canonique", *Nouvelle Revue Théologique*, (1923), 464-474.

[7] *Lehrbuch des Kirchenrechts*, (Paderborn: F. Schöningh, 1923), p. 44, note 4.

[8] Cited by Creusen, *op. cit.*, p. 470.

[9] *Juris Canonici et Juris Canonico-Civilis Compendium*, (nova ed., Bruges: Soc. S. Augustini, 1928), I, n. 286.

[10] *Semaine religieuse de Québec*, XXV (1923), 280-283, 294-298, 567-570, 600-605, 614-621.

[11] *Institutiones Iuris Canonici*, (Turin: P. Marietti, 1928), I, n. 51, ad c.

[12] *Le Code de Droit Canonique*, (Paris: Lecoffre, 1930), I, n. 71, note 1.

[13] The difference of strictly natural and the so-called "mean natural time" is so small and at the same time so varying as to offer practically no basis for discussion and actually did not enter into the discussion of the older theologians.

was entirely unknown to them. Their discussion revolved about the different times shown by several clocks all set according to one and the same *system* of time. Those older theologians admitted that, if it remained uncertain which of the clocks was showing *correct* time according to the *one system* in vogue, it was lawful to decide in favor of any one and to conform one's course to it. At the closest proximity to the present question then they asked whether under the *one system* of time when recognized it were permitted at one and the same moment to decide in favor of one clock in one regard and in favor of another clock in another regard. The example they proposed may at first sight seem to coincide with the case usually considered to-day: about midnight between the vigil and the feast of Pentecost would it be permitted to eat a full meal, because one clock showed that it was already after midnight and that consequently the vigil with its obligation of fast was already passed and yet to go to Communion or to say Mass on the feast because such a one considered himself fasting from midnight since another clock set according to the *same system* of time pointed to before midnight? In the uncertainty of the time all admitted that he was free to follow either, but not both. It was a question of determining midnight according to *one and the same system* of time: but in following both clocks one would be using contradictory practical conclusions of one and the same doubt at one and the same time—a solution that was rejected by the almost unanimous [14] opinion of theologians.

Now the present question does not reckon midnight at different moments according to the *same system* of reckoning time, but reckons different obligations ending and beginning according to *different systems*—which transfers the present question to a plane altogether different from that which the older theologians discussed. Since the object of their opinion was not the same, it follows that appeal to it on the strength of canon 6—as Ojetti undertakes to do in the words quoted by our correspondent—is out of order. As a matter of fact it was only in the last century, when artificial and arbitrary systems of reckoning time came into vogue, that the present question could

[14] But not absolutely so, as Michiels points out. Cf. *op. cit.*, II, 143, note 1.

have arisen and actually did provoke several decisions by the Holy See,[15] which laid the foundation for the concession contained in the second part of canon 33 § 1, but which do not lend themselves to the solution of the present question. And they are too recent to have offered the opportunity of fixing a definite opinion. Since then the older theologians had no opinion whatsoever about the present question and the more recent opinion did not stabilize itself before the Code, there was previous to Pentecost 1918 no interpretation accepted by recognized authors according to which in conformity with canon 6 n. 2 the present law can be judged. As a practically new law it must therefore be interpreted in the light of its own wording. This brings us to the intrinsic argument upon which Michiels directly and positively bases his conclusion which he formulates thus: [16]

First it is necessary to distinguish:

1. When one and the same precept obliges on successive days:

A. If the precept is positive, i. e. if it obliges one to perform some act at some time during the day from midnight to midnight, nothing will prevent one from completing the prescribed act according to one system of time on one day and beginning it according to another system the next, provided that the earlier fulfilment is entire. Thus if one began the Divine Office for, say, Thursday, reckoning from midnight according to "mean natural" time—provided he has completed his Office for Thursday—he may begin the Office for Friday, reckoning midnight according to "standard" time.[17] For in both cases he completely fulfils his obligation of each day's Office.

B. If the precept is negative which binds every moment of the day from midnight to midnight, one could not begin the first day's fulfilment according to the earlier time and the second day's according to the later system and consider himself free from the obligation in the interval. For example, between two successive days of abstinence he could not consider him-

[15] Cf. the footnote to canon 33, § 1.

[16] *Op. cit.*, II, 145-149.

[17] In this and the following examples "standard" time is considered as ahead of the "mean natural" time. For places where it is slower, the conditions will have to be reversed.

self free to eat meat in the interval according to the different systems. For the obligation is imposed not for the several days taken individually, but taken consecutively and continuously; wherefore according to canon 35 they will not suffer such a separation.

2. In the case around which the present discussion revolves, the individual obligations, even if negative, do not each oblige on successive days. Considered under this aspect Canon 33 § 1 treats of precepts standing alone. The fulfilment of one is not bound by law to the fulfilment of the others. Although those precepts are *de facto* concurrent, their complete observance must be judged *per se,* for each precept, considered *by itself, individually* and *separately* from the others, which may be concurrent. In other words, it is to be seen whether the time prescribed (a) for the recitation of the Office, or (b) for the obligation of the ecclesiastical fast, or (c) for beginning the Eucharistic fast for the celebration of Mass or the reception of Communion, is in each case really and integrally observed just as it is prescribed in the law for each precept according to the one or the other system of reckoning time lawfully permitted. If so, the purpose of each precept must be said to be completely obtained and therefore the obligation proper to each one really fulfilled.

Those holding the stricter view seem to suppose that—so far as the fulfilment of two or more precepts which are by nature and by law entirely independent of each other is concerned—the mere fact of their concurrence simply destroys the above rule and induces an obligation of following one and the same reckoning of time for all precepts which are to be fulfilled concurrently or successively, so that a different reckoning of time would be contrary to right reason.

It is quite generally admitted that, if there is question of two precepts which are not united by any internal bond, it is permissible to follow one kind of time for fulfilling one of the precepts and another kind of time for fulfilling the other. Thus if one began his office of Thursday according to standard time and through no fault of his does not say Compline before the following midnight according to standard time, he can consider the time for its recitation past and omit Compline for Thursday, since that day has already passed; at the same time

he might consider that according to mean natural time Friday has not yet begun; hence the law of abstinence will not prevent him from eating meat during that interval.

Does this same conclusion apply to the present question which concerns such a case as the obligation of abstinence on Friday and that of the Eucharistic fast on the following day? It would not, if the consecutive fulfilment of the two precepts were so intimately bound together that the act beginning at midnight could not be considered separately from the one ending at midnight, but that the fulfilment of one of the two precepts necessarily and intrinsically depends upon the fulfilment of the other. Now this supposition does not seem to be true. For the connexion between the cessation of abstinence and the beginning of the Eucharistic fast in the case of consecutive concurrence is merely *material* and *accidental,* but by no means intrinsic and necessary. When these two obligations do not at all unite, no one doubts that he is entirely free to choose to follow any accepted system for reckoning the time for ending the fulfilment of the one and beginning that of the other. But if that is the case when these obligations stand alone, by what reason is it to be denied when they concur? There does not appear to be any just reason for denying one who has begun the day of abstinence according to standard time, to consider himself free from further abstinence once midnight according to standard time has passed and yet to eat without violating the Eucharistic fast, which he will reckon according to mean natural time. This does not imply that he involves himself in the contradiction of judging that at one and the same moment it is past midnight and still not yet midnight. His judgment is rather that at midnight according to standard time the obligation of abstinence has passed and he is now free to eat meat; on the other hand, reckoning from mean natural time he is still fasting and may say Mass. In both cases he is but using the liberty of following one or the other time as suits his purpose in the four cases enumerated in canon 33 § 1. To say the least, this view is solidly probable and in practice one could with a good conscience use it.

## GENUFLEXION OR BOW TO THE ALTAR CROSS AND BISHOP.

*Qu.* 1. Since 1906 most liturgists, interpreting decree 4193, 1 of the S.R.C., direct that the minister serving Mass at an altar on which the Blessed Sacrament is not reserved, should genuflect on arriving at the altar, on passing the middle of the altar, and on retiring from the altar. *Matters Liturgical* gives this decree on p. 58, and in a footnote it refers to our *Baltimore Ceremonial*, p. ix, which says: "When the Blessed Sacrament is not kept at the altar where Mass is celebrated, the server on arriving at, or when passing before the middle of the altar, should not genuflect, but should bow profoundly." This prescription of the *Baltimore Ceremonial* is one of several contained in "an informal answer received through the Propaganda". It was probably asked for and obtained because of the Protestant complexion of our country and of the inability of both the faithful and of outsiders to distinguish sufficiently well between genuflexions or reverences and those implying adoration. Now the question arises, are not our conditions the same to-day as when the Propaganda issued its informal answer? Should we follow the *Baltimore Ceremonial*, or has its authority been superseded by the decree of 1906?

2. Similar to the above is the rubric requiring that a genuflexion be made to a bishop at Pontifical High Mass. Wapelhorst prescribes the genuflexion throughout, but he softens the prescription by a quotation from the *Baltimore Ceremonial*: "Ex usu hujus regionis Episcopo numquam fit genuflectio. Cer. U. S." Wapelhorst, ed. 10, p. 226, footnote.

*Resp.* 1. The decree issued by the S. Congregation of Rites on 23 November, 1906, and recorded under No. 4193, 1 in the latest official edition of the *Decreta Authentica*, supersedes all former directions given on the same point. Wapelhorst quotes it literally in Latin (eleventh edition, No. 130, 3): "Minister inserviens Missae in altari, ubi SS. Eucharistiae Sacramentum non asservatur, unico genuflectere debet accedens ad altare et quoties ante medium altaris transibit aut ab eo recedet."

In 1926 a ninth edition of the *Baltimore Ceremonial* was published by H. L. Kilner & Co. (Philadelphia). It properly omitted the paragraph quoted in the footnote of page 58 of *Matters Liturgical*. The Preface of this new edition is much shorter and makes no allusion whatsoever to the "informal answer received through the Propaganda".

The decree of 23 November, 1906, is the only rule to be observed now, even in this country. Therefore "the minister serving Mass at an altar on which the Blessed Sacrament is not reserved, should genuflect on one knee on arriving at the altar, as often as he passes before the middle of the altar, and on retiring from the altar".

It is easy enough to explain to the laity how such genuflexions do imply adoration of Him alone who is represented on the Cross of the altar.

2. A custom of forty years' standing may dispense from a positive law of the Church, according to canon 27, § 1 of the *Code of Canon Law*. Wapelhorst is right therefore in affirming that in this country, on account of a long custom, it is not necessary to genuflect to the bishop of the diocese in the course of Pontifical High Mass. A deep bow is sufficient.

## THE COLOR OF ALTAR BOYS' CASSOCKS.

*Qu.* In the *Ritus Servandus* (II, 1) it is merely stated that the server puts on a surplice. This presumes that he already has on a cassock—a black cassock in fact. Is there any decree of the Sacred Congregation of Rites which authorizes or forbids the wearing of red cassocks?

*Resp.* Cassocks of altar boys should be black. It is fitting that a boy serving Mass should wear the clerical garb, which consists, for all clerics who are not prelates, of a black cassock and a white surplice. See Fortescue, *The Ceremonies of the Roman Rite*, third edition of 1930, page 11, first lines: "The common dress for servers and all who assist at any function in choir is a black cassock ("vestis talaris"), with a white linen surplice ("superpelliceum")."

There is no decree of the Sacred Congregation of Rites which authorizes or forbids red cassocks for altar boys.

# Criticisms and Notes

**CATHOLIC MISSION THEORY. By Joseph Schmidlin, D.D., Professor of Missiology at the University of Münster. A Translation. The Mission Press, Techny, Illinois. 1931. Pp. xii and 544.**

The need of a scientific exposition of the principles underlying mission work has finally been answered for the English-speaking public by the translation of Dr. Schmidlin's *Katholische Missionstheorie*. The first German edition of this important work appeared in 1919. The fact that three years later a second edition was called for is a splendid proof of the necessity and usefulness of the present work.

*Catholic Mission Theory* satisfies the demands of both the mission student at home and the busy missioner abroad. Being a branch of mission science, it has for its proper object to define the why and whence of missions, the purpose, manner and means of forming them. After a general introduction it outlines the history, the Catholic and Protestant literature of mission theory, states its sources and gives the definition of " Mission ".

These preliminaries being in a scholarly manner disposed of, the author in the first part of the book lays down the basis of the missions. The basis he considers from the standpoint of Faith and Tradition, from the truths of faith and moral sanction. Next follows the rationale of the missions, comprising their sanction in the absolute character of the Christian faith as compared with the non-Christian religions; their sanction in the relation of Christianity to mankind, and their sanction in the cultural achievements of the missions and in mission history itself. The second part of the work deals with the mission subject, home and foreign. It discusses such vital topics as the subject of the sending, missionary societies and associations, the cultivation of the home-mission movement and the qualifications and training of missionaries. With greater brevity the third part of Schmidlin's book concerns itself with the mission object, the choice of territory and the treatment of the object according to its different aspects. The fourth part has for its principal division the personal mission aim or personal conversion and the social mission object which consists of the Christianization of society, the ecclesiastical organization and native collaboration. Next follows a full discussion of the means of mission work in the fifth part. These means the author divides into direct and indirect. To the direct belong the supernatural means such as example and sacrifice, which

the author has portrayed in glowing terms. One who is personally acquainted with the work of our missionaries and sisters will recognize herein the most efficacious means through which the Catholic mission is indebted for its superiority and success. He further describes the mission plan and language, the preaching to pagans, the catechumenate and Baptism. The indirect means of mission work are those natural means such as mission schools, mission literature, economics and charitable mission activity. As a logical conclusion of this comprehensive work an appendix deals with the initiation of neophytes into the Christian life.

Dr. Schmidlin's *Catholic Mission Theory* deserves our fullest praise, for it represents a rich mine of mission history and mission science, well designed and arranged into a systematic structure. In spite of its brevity it commands an all-embracing viewpoint. Among its chief merits we name its clear-cut definition, exact disposition, extensive inquiry, a lucid setting forth of essentials, brilliant mastery of the subject matter, fine and almost excessive historical retrospects and rare controversial acumen. These qualities characterize the work as a monumental achievement and make its appearance a scientific event.

We are thankful to the translator for having made this important work available to our English readers. *Catholic Mission Theory* will be a valuable addition to the priest's library, as well as to the libraries of our Catholic colleges and seminaries, missionary societies and mission students. In spite of its heavy scientific terminology, the English translation reads more easily than the original, whose style is rather cumbersome. As special merits of the English translation we mention the highly serviceable index and the extensive bibliography of English works which has been added by the translator.

**PSYCHOLOGIA. By Gerard Esser, S.V.D. Mission Press, Techny, Ill. Pp. xx+515. Price, $3.00.**

This notable book and valuable contribution to the field of psychology is divided into two parts, which deal respectively with Sensitive and Rational Psychology. Sensitive psychology treats the morphology and physiology of the nervous system, the operations of sensitive life and the nature of the sensitive soul. In the section on rational psychology the author deals with the operations and nature of the intellect and the will; with the essence of the human soul, the nature of the human composite and the origin of the soul and the body.

The method of the work will appeal to those teachers who feel that many of the texts in this field stress beyond due perspective

the traditional disputes in the field of rational psychology. Practically all of these time-honored discussions are outlined, but both by the arrangement of the text and the method of presentation the continuity of major doctrines is not broken. Also, the author is thoroughly objective in presenting without preference the arguments of the different schools within Scholasticism and in placing upon the teacher and the student the responsibility of thought and selection.

The book does splendid work on a problem that has given untold difficulty to teachers of psychology who were anxious to tie up all the modern and contemporary developments of psychology with the traditional field. Father Esser has the unusual ability to nail down the key principles of contemporary psychological theories and locate them in their proper position in the Scholastic synthesis. He succeeds better than others in acquainting the student with all modern psychological developments without losing sight of the Scholastic background.

The book is intended to be a text book for men who are preparing for the study of theology and it is well that the author has given it to us in Latin. Frequently the Latin text has been strayed from by seminary teachers in this field of philosophy under the plea that modern theories can not be explained in the Latin language. If Father Esser has accomplished nothing else in this volume he has shown that in the field of psychology modernity and Latinity are not incompatibles. He has made it easier for teachers to fulfil the wishes of Rome in this matter and easier also for the students to build up habits of thought and language that will be of tremendous service in their theological studies.

Because it is a text book, its compass must be limited by the space of time permitted this subject in the seminary curriculum. That, perhaps, is the reason why there is lacking a more complete bibliography; a more detailed presentation of the divisions of psychological study and of the relation of psychology to sociology, economics, political government and ethics, might be given. Some teachers will regret the omission of a few traditional questions of Scholastic philosophy, like the detailed discussion of the faculty theory, which emphasize the metaphysical principles beneath the science.

Father Esser has done a great service for seminary professor and teacher and it is to be hoped that his book will wield a wide influence.

**THE REDEMPTORIST CENTENARIES: 1732—Founding of the Congregation of the Most Holy Redeemer; 1832—Establishment in the United States. By John F. Byrne, C.SS.R. The Dolphin Press, Philadelphia. 1932. Pp. xx+628.**

One day as St. Alphonsus de Liguori was looking out over the beautiful bay of Naples, he noticed a ship weigh anchor to set sail for New Orleans. Turning to his companions he remarked: "Our little institute will one day have a house in that city." The difficulties attending the founding of the Congregation of the Most Holy Redeemer gave little hope that the words of the Saint would ever come true. But the event has certified the prediction, and accordingly the Sons of St. Alphonsus have ever treasured these words as a genuine prophecy.

A brief but satisfactory account of the establishment of the Congregation of the Most Holy Redeemer in Italy, together with its gradual development beyond the Alps, through the boundless zeal and ceaseless activity of that illustrious disciple of Alphonsus, St. Clement Mary Hofbauer, forms the background of this beautiful pen picture of the labors of the Redemptorists in America.

The wonderful spread of the Congregation in America has often elicited the admiration of even casual observers, and the secret of this spiritual fecundity can be found only in what has often been said: "The hand of God is here." Entries in the baptismal records of towns scattered all over the country bear witness to the apostolic labors of the Redemptorist Fathers in parishes subsequently given over to the diocesan clergy. This is especially the case in rural parishes. Zeal for abandoned souls has within recent years found an outlet for Redemptorist activities in Porto Rico, the Virgin Islands and the Matto Grosso district of Brazil.

This is the story unfolded to the reader in *The Redemptorist Centenaries*, "published to commemorate the bicentenary of the founding of the Congregation of the Most Holy Redeemer and the hundredth anniversary of the arrival of the Redemptorists in America.

It was a difficult task to make a judicious selection of material from the historical records of so many establishments over so long a space of time. The author has done his work with painstaking accuracy and skill. His style is clear, concise and well suited to the narrative, while interest is sustained throughout, in this important addition to the Catholic annals of America.

A beautiful foreword by His Eminence Cardinal Hayes contains an appreciation of the labors of the Redemptorists by one who has had an excellent opportunity to observe the Sons of St. Alphonsus at close range.

**THE FRANCISCANS. By Alexandre Masseron. Translated from the French by Warre B. Wells. P. J. Kenedy & Sons, New York. 1932. Pp. viii+233.**

It has been said that we all are Franciscans—either by profession or admiration. The Franciscans by profession constitute at the present time in their three branches, Friars Minor of the Leonine Union, Conventuals, and Capuchins, the largest Order in the Church, yet they are far outnumbered by those who are Franciscans by admiration. The latter make up what the Abbé H. Brémond calls the fourth Order of St. Francis—the *Franciscanisants*. The members of this fourth Order take no vow of poverty, or of chastity, still less of obedience; in fact, indiscipline rules as a mistress of their congregation. They promise only to love St. Francis and to write or talk about him. They include in their ranks both Catholics and Protestants, both Jews and Gentiles.

Masseron's book, ably translated by Warre B. Wells, will appeal to Franciscans as well as the *Franciscanisants*. Both the orthodox and the heretic will praise the book, though the author never compromises Catholic truth. On the contrary, it is rare to find a layman so well informed on a clerical subject. Masseron is at home in Franciscan literature and in Franciscan monasteries. He has not only studied the sources, but what is more important and also less frequent—he has assimilated the spirit of the Franciscan tradition. The historical section is the smaller section of his book, comprising only 90 pages, and the student of Franciscanism will justly criticize the author for omitting all reference to the history of the Conventuals. Masseron offers as an excuse that there are no Conventuals in France to-day. A lame excuse indeed: before the French Revolution this branch of the Franciscan family had in France 8 provinces, 36 custodies, and 278 monasteries.

Nevertheless even the Conventuals may find much to praise in the historical section of the book; though the better section is that dealing with the life of the Order to-day. Masseron writes as one who has been fully initiated, and gives us accurate and delightful sketches of how the friars are recruited and trained, and how they pray, work, and play in their cloisters. The author is evidently writing *con amore*, yet never loses his head. He grows eloquent over the activities of the friars, remarking that in their varied achievements they create the impression that the Franciscans have taken the vow of mobility in contrast to the vow of stability required in certain other orders. In a writer who is so well acquainted with the genius of the Franciscans, it is quite a slip to be calling the sons of St. Francis monks instead of friars.

**THE ITALIAN REFORMERS: 1534-1564. By Fred. C. Church. New York, Columbia University Press. 1932. Pp. xii+428.**

We have here a very scholarly and at the same time most impartial study of the origin of the Protestant Reformation in Italy. One will look in vain for tirades against the Church. The author is serenely non-partisan to all parties concerned. Only once one notices a leaning to Calvin (pp. 366-368).

In the attempt to give the proper setting to the facts related the author gives us a review of the political situations of the various countries of Europe. Most of the Italian reformers whom he mentions are exiles living in Protestant countries of the North, and are involved in their vicissitudes. The few strictures made by the author in this section on popes and cardinals are always just and couched in dignified language. The worst statement in this regard is the quotation of the remark of Emperor Ferdinand that "because of the pope's bad example he was unable to find a confessor who was not a fornicator, a drunkard, or an ignoramus" (p. 25). Certainly everybody knows that this statement of the emperor was dictated by his animosity against the pope and is a gross exaggeration.

Regarding the Italian reformers the Catholic student will find in this well documented book a wealth of information which he cannot find in any other book. We hear that "none of these Italian exiles except Pierpaolo Vergerio harped on their persecutions by Rome, although they never forgot them" (p. 198). The ex-bishop of Capodistria tells us of ambushes laid by the pope to seize him, and the author is fair enough to discountenance these stories (p. 159).

The book is mostly concerned with the external history of those men and has very little to say about their theological opinions and their attacks on the Church of Rome. Only once the polemical works of Vergerio are summarized (pp. 360-361), otherwise we have mere references. The picture which the author draws of these Italian exiles is not without dark hues. We read of persecutions on the part of Lutherans and Calvinists, of excommunications by their Protestant co-religionists, of forced professions of faith, of deceit, dissimilation, double-dealing, denunciations, banishment, confiscation of property and flights from the persecutors. "Most of them," the author remarks (p. 198), "had as much reason in the lands of Calvin and Luther as at home, to say nothing about their more intimate religious convictions."

Despite the extensive use of new source material the author has made some slips here and there. He clearly overrates the influence of Valdes, Calvin, and the Italian humanists and underrates the influence of Luther and the Waldenses; he wrongly traces the

origin of the peculiar character of the Italian Reformation to Spanish influences and ignores the influences of the Fraticelli all over Italy and the influences of the Averröists at Padua. His presentation of the origin of Protestantism in Italy is all but true.

The author has tried to tell us all he knew, whether it fits in his book or not. With all the pains he has taken to do this he has not avoided certain sins of omission. There were more Protestants in Italy during the period under consideration than we should conclude from the few references found in the book. The story of the missionary activities of the Catholic preachers furnishes irrefragable proofs of a strong Protestant movement all over Italy. Likewise was Protestantism not stamped out in Italy at the time of the death of the Italian reformers in the North. After all, these defects are of little consequence in view of the abundance of solid information in the book. That the author foists the doctrine of tyrannicide on the Jesuits (p. 367) is the only serious blunder we have found in his pages.

**UEBER PSYCHOANALYSE UND INDIVIDUALPSYCHOLOGIE. Von Dr. J. Donat, S.J., Professor an der Universitaet Innsbruck. Felizian Rauch, Innsbruck. 1932. Pp. vii+303.**

Here is a book that is a thorough and critical appraisal of the claims of psycho-analysis and individual psychology. The author is fair in presenting the bases of each of the two systems, but rightly finds philosophical difficulties standing in the way of granting all the claims of their proponents. The reader, however, is given ample evidence to pass an independent judgment on all statements made by the author. Professor Donat contends that the theory of the unconscious offers many inherent contradictions and denies the validity of the facts alleged by Freud. All the same we agree with Father G. A. Elrington, O.P., in *The Clergy Review*, that there are facts which do seem to point to some kind of unconscious mental activity which issues in what are known as "symbolic" actions, characteristic of certain pathological mental states. Confirmation of this has been obtained not only through psycho-analytic technique, but in a different field altogether, namely, from investigations in psycho-galvanic responses. Dr. Thomas V. Moore's *Dynamic Psychology* as well as Dr. I. Klug's *Tiefen der Seele* offers plentiful evidence of the good use we may make of some of the theories of the unconscious. However, it remains true that in applying Freud's theory in the domain of education, social theory, anthropology, religion, and other aspects of human cultural relations we must be extremely cautious. Donat's book abounds in damaging evidence of fraud and abuse practised in the past in connexion with Freud's theories.

The second part of the book, which deals with individual psychology, will appeal chiefly to the teacher, since Adler's theory has been so largely applied in the field of education. Dr. Donat's criticism, which is perhaps too severe at times, should be studied in the light of Rudolph Allers' book, now available in an English translation, *The Psychology of Character*, because this Catholic writer shows how individual psychology may assist in solving problems of both the home and the school. Donat's book is important enough to call for an early English translation, though we hope that the English version will give us the alphabetical index that is lacking in the original.

# Literary Chat

We published in our August and September issues two articles by the Rev. Raymond J. Prindiville, C.S.P., on the Confraternity of Christian Doctrine. The author has completed the work of which these articles were a portion and has given us a well-rounded and thorough treatment of the Confraternity. (*The Confraternity of Christian Doctrine*, Foreword by His Excellency, Edwin V. O'Hara, Bishop of Great Falls; American Ecclesiastical Review, 1722 Arch St., Philadelphia; pp. 102.) The chapters take up consecutively the problem of Catholic education, the history of the Confraternity, its organization in the United States, a description of the Confraternity in operation, methods followed and an evaluation of the Confraternity in the United States. The last chapter includes a discussion of instruction of Catholic children not in parish schools, the canonical erection of the Confraternity, an explanation of the indulgences granted to it, suggestions for organization and home visitors, an outline of an eight-year course of religious instruction, the text of the Constitution of the Confraternity in the diocese of Helena. The bibliography lists over seventy sources and includes a wide range of unpublished material, the results of the author's correspondence and consultation with a number of leaders in the field.

While the canon law urges the Ordinaries of dioceses to establish the Confraternity in every parish, details of organization and operation are wisely left to their discretion. As a result many differences of detail appear. The range of differences in organization and action is well illustrated in the experience of the dioceses of Pittsburgh, Brooklyn, Los Angeles-San Diego, Monterey-Fresno, Great Falls, Helena and the Archdiocese of Santa Fé.

One can scarcely speak too highly of Father Prindiville's work. It offers inspiration, information and an admirable interpretation of experience to which no priest, sister or other catechists charged with the religious instruction of the young, may remain indifferent. There is probably no parish in the country whose interests it does not serve with authority in a practical way. Those who have read the two articles above referred to will have had an opportunity to confirm this estimate. Style, type, paper, leave nothing to be desired. Father Prindiville's work was written as an M.A. Dissertation at the Catholic University of America.

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Encouraged by the approval of the Holy Father and of the American Hierarchy the editors of the *Catholic Encyclopedia* have begun the colossal task of bringing out a revised edition. The first volume is ready for the printer. This edition, like the first one, will have the advantage of an international organization of Catholic

scholars and it will include the work of many who have come to distinction and power since the first edition appeared. Those in a position to evaluate the extraordinary service that the first edition rendered to Church, to truth and to all scholarship whatever, will look forward to a repetition of that magnificent service in larger measure in this revised edition of the *Catholic Encyclopedia.*

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Many priests have the experience of failing to obtain the text of the new Masses before they discover their plight. This was the case, for instance, recently concerning the new feast of the Maternity of the Blessed Virgin on 11 October. The B. Herder Book Company announces that it will send those who have the Maria-Laach Missal, gratis the text of the Masses of the Maternity of the Blessed Virgin on 11 October, of St. Albertus Magnus 15 November, and of St. Robert Bellarmin, 13 May, in the type and size of the Missal. The same publishers announce a new *Missale Defunctorum* edited by the Benedictine Fathers of the Maria-Laach Abbey.

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The second edition of the *Précieux Trésor des Indulgences* of Dr. J. Lacau, S.J.C., has been brought out by Marietti, Turin (pp. 481). Aside from the classified list of indulgences and an account of the conditions for the gaining of them, the work contains a general explanation of the doctrine, classes and conditions for the gaining of indulgences. The new edition is apparently brought down to the time of publication. The plenary indulgence granted for the saying of the Rosary before the Blessed Sacrament (*Acta Ap. Sedis,* 1928, p. 377) is not mentioned. The author has not included the new indulgences granted to the Confraternity of Christian Doctrine in 1930 by the *Litteris Nostris* of Pope Pius XI. (ECCLES. REVIEW, Vol. 83, p. 383.) The work of the Rev. R. J. Prindiville, C.S.P., referred to above, contains an authoritative and up-to-date account of these indulgences.

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Father Winfrid Herbst, S.D.S., has added to his growing list of helpful books an adaptation of Mgr. Reynal's work on *The Mass* (Benziger, New York, pp. 245, price $1.00). The laity will find the book helpful in learning to appreciate the Mass, since the running commentary brings out the spiritual significance of every action and prayer. The lay reader may also learn from the practical applications how to correlate his personal needs with the official prayers of the Eucharistic Sacrifice. The language throughout is simple and appealing. We are glad to note that the sixty-two pictures which accompany the text are in general of a higher order than those foisted upon our long-suffering Catholic people in the past.

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A novel way of dealing with home education is presented by the Rev. Ch. de Maillardoz, S.J., in his *Le Décalogue de l'Autorité paternelle* (Maison de la Bonne Presse, Paris, pp. 197). The booklet brings out the fact that if parents show intelligent devotion and good example, they will generally secure obedience from their children. The author is ingenious in devising schemes for enforcing discipline at home. The book will help preachers in preparing conferences for parents.

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The Committee on Social Studies of the National Catholic Educational Association, of which Committee the Rev. Joseph Reiner, S.J., is Chairman, has prepared a *Syllabus* intended to furnish a comprehensive view of social problems from the Catholic standpoint. It is offered to our Catholic colleges with the recommendation that it serve as the basis of a course that will expose the authoritative principles of social life as expressed in the Encyclicals of the last four Popes. The contents are set forth analytically, not in a consecutive text. Each chapter is preceded by an extensive bibliography which includes books, pamphlets and periodicals that could be brought together only by most exacting labor and foresight. And readings are indicated in place for every problem mentioned. Not only fundamental principles of Catholic belief

but also the method of their application in dealing with an extremely wide range of social problems are brought to attention in a definite and practical manner.

The Report is in mimeograph in its present form as a preprint edition. It will be sent to those who ask for it. The Committee will welcome suggestions which can be taken into account before the Report takes its final form as a printed document. (*A Syllabus on Social Problems*, "in the Light of Christian Principles, with Special References to the Encyclicals of Popes Pius XI, Benedict XV, Pius X and Leo XIII". The Committee on Social Studies, 1076 Roosevelt Road, Chicago, Illinois; pp. 97). The members of the Committee, apart from the Chairman, Dr. Reiner, are, Dr. John Lapp, Dr. Edgar Schmiedeler, the Rev. Raymond McGowan and the Rev. J. W. R. Maguire.

In its final and permanent form the Report will have the highest value, outside of college circles, for study clubs and for priests who are in active touch with the currents of public life and are concerned about setting forth Catholic social teaching in the course of their ministry. The Committee that prepared it has rendered a service of highest value to the Church and Catholic education. THE ECCLESIASTICAL REVIEW takes occasion to express its high appreciation of that service, and particularly of the work of the Chairman.

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The John Murphy Company of Baltimore has ready now the *Ordo* for 1933, approved by three Cardinals, one Archbishop and twenty-five Bishops. "Varia Monita" take up the first thirty-two pages. A large number of rubrical questions are treated in a most practical manner. Reading of this whole section should serve to refresh one's knowledge of the rubrics and possibly lead to correction of some unconscious lapses. In its technical and mechanical features, the *Ordo* is in keeping with the publishers' tradition.

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# Books Received

## SCRIPTURAL.

INTRODUCTION TO THE BIBLE. The Nature, History, Authorship and Content of the Holy Bible with Commentated Selections from the Various Books. By the Rev. John Laux, M.A., Instructor of Religion, Notre Dame High School, and Professor of Psychology, Villa Madonna College, Covington, Ky. With Introduction by the Rev. Carl J. Ryan, Ph.D., Dean of Teachers' College and Superintendent of High Schools and Elementary Schools, Cincinnati. With illustrations and maps. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xvii—324. Price, $1.12; $0.84 *net* to schools.

## THEOLOGICAL AND DEVOTIONAL.

THE LIFE OF THE CHURCH. By Pierre Rousselot, S.J.; L. de Grandmaison, S.J.; V. Huby, S.J.; Alexander Brou and M. C. D'Arcy, S.J. Lincoln MacVeagh, The Dial Press, Inc., New York. 1932. Pp. 337. Price, $2.50.

MANUALE THEOLOGIAE MORALIS Auctore Ludovico Wouters, C.SS.R., Theologiae Moralis et Pastoralis Professore Emerito. Tomus I. Carolus Beyaert, Editor Pontificius, Brugis (Belgii). 1932. Pp. xv—855.

LICHSTRAHLEN. Religiöse Gedanken im Werktagsleben. Adolf Donders. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. vi—116; vi—148; vi—118. Price, $1.65 *net*.

LEARNING THE BREVIARY. By Bernard A. Hausmann, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 179. Price, $1.60 *net.*

A GARLAND OF GRACES. By Edward F. Garesché, S.J. Edward J. O'Toole Co., Inc., 65 Barclay Street, New York. 1932. Pp. iv—95. Price: cloth, $0.70; suede, $0.90.

GEMMA GALGANI. Some Glimpses into the Life of a Little Victim of Divine Love. By the Rev. John P. Clarke, author of *Her Little Way, A Rose Wreath for Crowning*, etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 120. Price, $1.10 *postpaid.*

LA VIE FUTURE. Par le R. P. Monsabré, des Frères Prêcheurs. Principaux Extraits de Ses Œuvres, Rassemblés par M. l'Abbé J. Chapeau, Chanoine de Blois. P. Lethielleux, Paris-6e. 1932. Pp. viii—306. Prix, 12 *fr.*

UNE ÂME D'APÔTRE, M. Édouard Poppe, Prêtre. Par Messrs. l'Abbé Od. Jacobs et Édouard Ned. Deuxième édition. P. Lethielleux, Paris-6e. 1932. Pp. v—289. Prix, 15 *fr.*

THE DIVINE SAVIOR. A Presentation of Our Lord's Earthly Mission, Serving to Make Him Better Known and Loved. By the Rev. Winfrid Herbst, S.D.S., author of *Talks to Boys and Girls, Holy Mass*, etc. Profusely illustrated. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. viii—216. Price, $1.00 *net.*

THE MISSION OF RINUCCINI, Nuncio Extraordinary to Ireland, 1645-1649. By Michael J. Hynes, M.A., Ph.D., Docteur en Sciences Historiques (Louvain); Professor, St. Mary's Seminary, Cleveland, Ohio. Browne & Nolan, Ltd., Dublin, Belfast, Cork, Waterford, London, W.C. 1. 1932. Pp. xxiii—334. Price, 12/6.

ST. ALBERT THE GREAT. Life Sketch and Novena. By the Rev. Thomas M. Schwertner, O.P. Paulist Press, New York. 1932. Pp. 51. Price, $0.10; 20 for $1.00; $3.50 a hundred; $30.00 a thousand.

NOVENA TO CHRIST THE KING. By the Rev. A. D. Frenay, O.P., Ph.D. Paulist Press, New York. 1932. Pp. 32. Price, $0.10; 20 for $1.00; $3.50 a hundred; $30.00 a thousand.

ACCORDING TO CARDINAL NEWMAN. The Life of Christ and the Mission of His Church as Told by John Henry Cardinal Newman. Compiled by A. K. Maxwell. Lincoln MacVeagh, Dial Press, Inc., New York. 1932. Pp. 267. Price, $2.00.

## PHILOSOPHICAL.

A SCOTTISH MONTESSORI SCHOOL. By a Sister of Notre Dame. Preface by the Principal of Notre Dame Training College, Dowanhill, Glasgow. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. xix—128. Price, $1.85 *net.*

GOD AND THE DEPRESSION. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1932. Pp. 43. Price, $0.10.

CHRISTIANITY AND CIVILIZATION. By the Rev. James M. Gillis, of the Paulist Fathers, Editor of *The Catholic World*, author of *False Prophets, The Catholic Church and the Home, The Ten Commandments, The Paulists.* Paulist Press, New York. 1932. Pp. xi—120. Price, $1.00.

## LITURGICAL.

LITURGIES ORIENTALES. Notions Générales. Éléments Principaux. Par S. Salaville, des Augustins de l'Assomption. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1932. Pp. 218. Prix, 12 *fr.*

LITURGICAL PRAYERS AND SERVICES. Revised in Accordance with the Latest Edition of the *Rituale Romanum*. Joseph F. Wagner, Inc., New York. 1932. Pp. 88. Price, $2.00 *net*.

## HISTORICAL.

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Right Rev. Monsignor Horace K. Mann, D.D., Rector of the Collegio Beda, Rome; Corresponding Member of the Royal Academy of History of Spain; Member of the Accademia d'Arcadia and of the R. Società Romana di Storia Patria; and Johannes Hollsteiner, Ph. D., D.D., Professor of Church History in the University of Vienna. The Popes at the Height of Their Temporal Influence: Innocent II to Blessed Benedict XI, 1130-1305. Vol. XVI: Innocent V to Honorius IV, 1276-1287. Kegan Paul, Trench, Trubner & Co., Ltd., London; B. Herder Book Co., St. Louis. 1932. Pp. x—456. Price, $5.00 *net*.

SIR BERTRAM WINDLE, Bertram Coghill Alan Windle, F.R.S., F.S.A., K.S.G., M.D., M.A., LL.D., Ph.D., Sc.D. A Memoir. By Monica Taylor, S.N.D., D.Sc. With four illustrations. Longmans, Green & Co., London, New York, Toronto. Pp. xiii—428. Price, $4.00.

RAFAEL, CARDINAL MERRY DEL VAL. By F. A. Forbes. With two illustrations. Longmans, Green & Co., London, New York, Toronto. 1932. Pp. xi—179. Price, $2.00.

HISTORICAL RECORDS AND STUDIES. United States Catholic Historical Society, New York. Thomas F. Meehan, Editor, Society's Publications. Vol. XXII. 1932. Pp. 286.

FATHER MCSHANE OF MARYKNOLL, Missioner in South China. By James Edward Walsh, Vicar Apostolic of Kongmoon, China. Lincoln MacVeagh, The Dial Press, Inc., New York. 1932. Pp. xv—227. Price, $1.00.

## MISCELLANEOUS.

THE CATHOLIC ANTHOLOGY. By Thomas Walsh, Ph.D., Litt.D. Revised edition. With additional poems selected by George N. Shuster. Macmillan Co., New York. 1932. Pp. xiii—584. Price, $2.50.

MARY ROSE'S SISTER BESS. By Mary Mabel Wirries, author of *Mary Rose Series*. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 121. Price, $1.00 *net*.

THE BREAKING DAY. A Patrician Drama in Four Episodes. By Father Michael H. Gaffney, O.P. M. H. Gill & Son, Ltd., Dublin. Pp. v—25. Price, 1/-.

GOLD OR GOD? A Novel. By H. M. Capes. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 280. Price, $1.35 *net*.

TWOPENNY PAMPHLETS: B 323, *A Child's Life of Philippine Duchesne*, Religious of the Sacred Heart. By Teresa Lloyd. Pp. 32. D 305, *Wonder Night*. A Nativity Play. By Fflorens Roch. Pp. 22. Do 123, *What You See in a Catholic Church*. By the Rev. C. C. Martindale, S.J. Pp. 24. Do 125, *Religion*. By the Rev. R. Traill. Revised edition. Pp. 28. F 304, *A Sign of Love* (A True Story) and *Learning to Live*. Both by B. R. Sutton, and reprinted from *The Catholic World*. Pp. 24. H 220, *Mr. Shaw's St. Joan*. By Christopher Hollis. Revised and enlarged from *The Dublin Review*. Pp. 23. S 112, *Handbook of Catholic Societies, Organizations, Charities and Activities in the Archdiocese of Westminster*. Compiled by the Westminster Catholic Federation, 5 Chancery Lane, W.C. 2. Foreword by Cardinal Bourne. Catholic Truth Society, London, S.W. 1. 1932. Price, *twopence* each.

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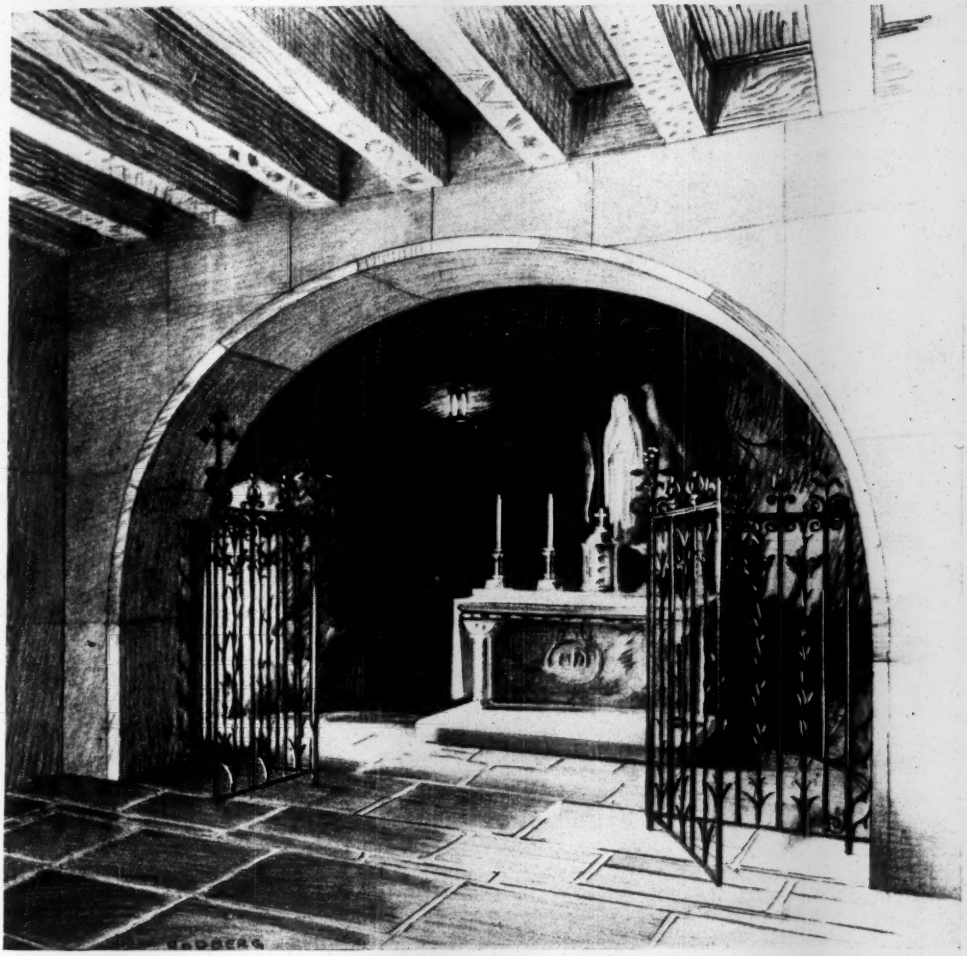

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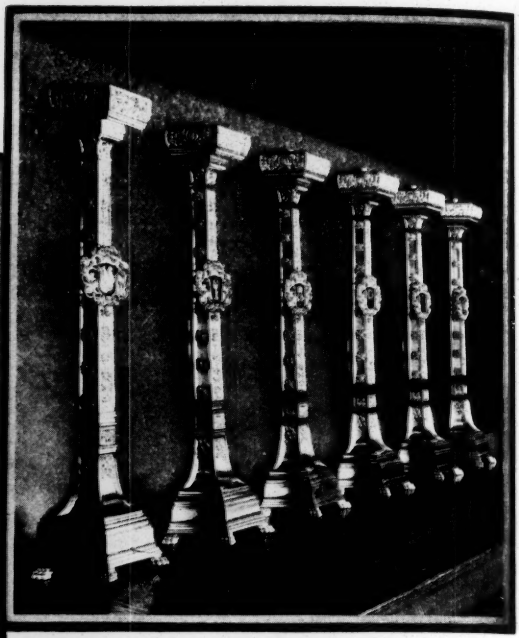

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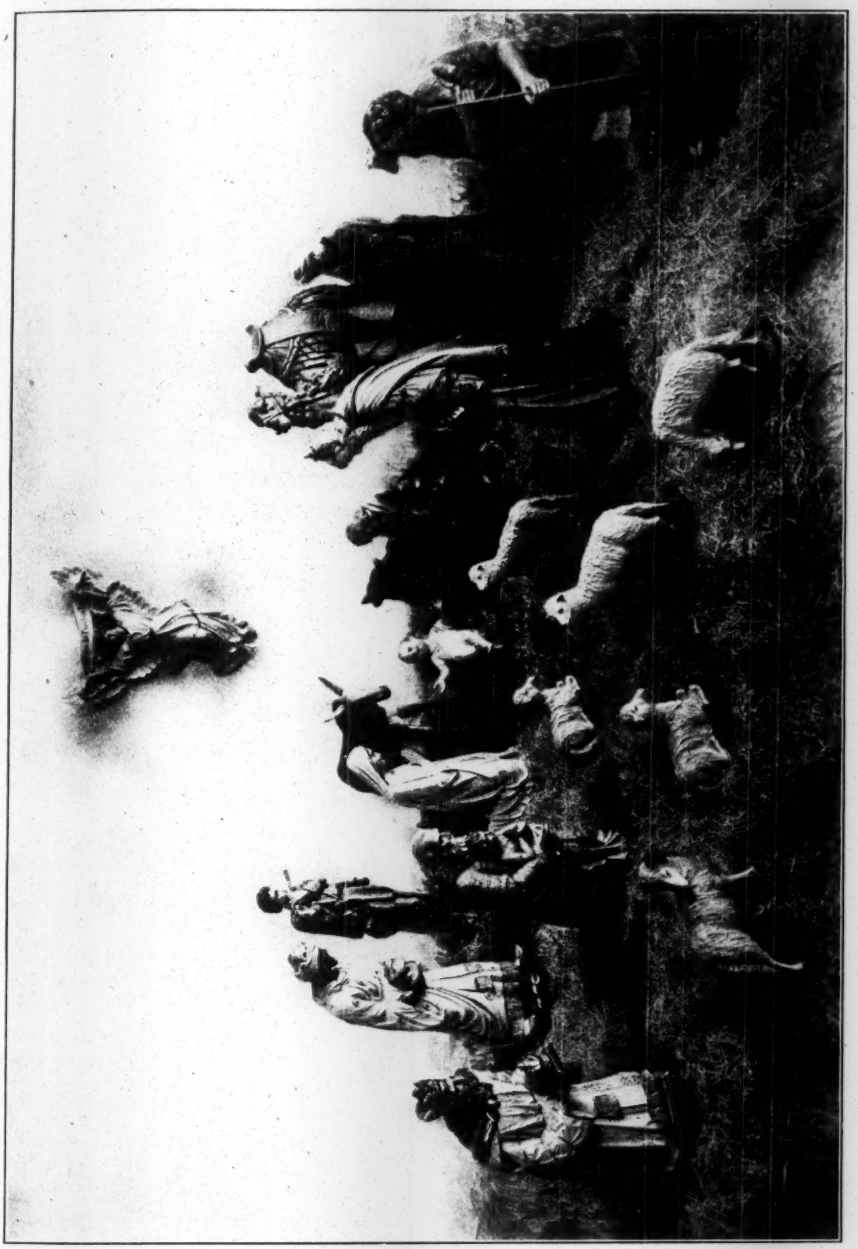

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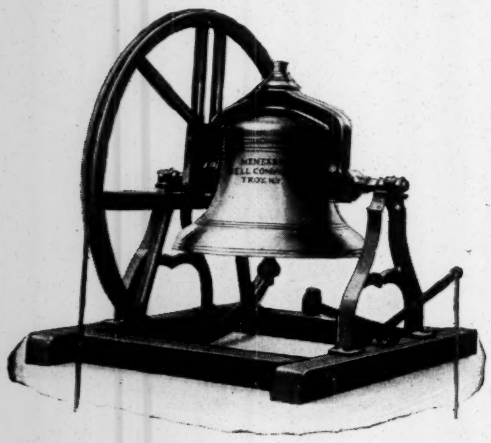

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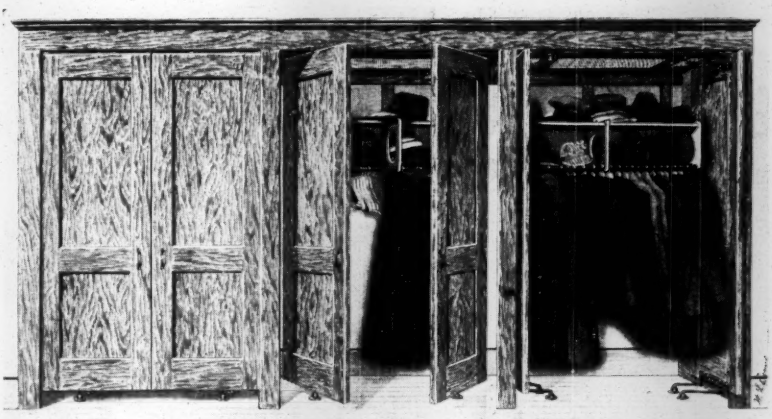

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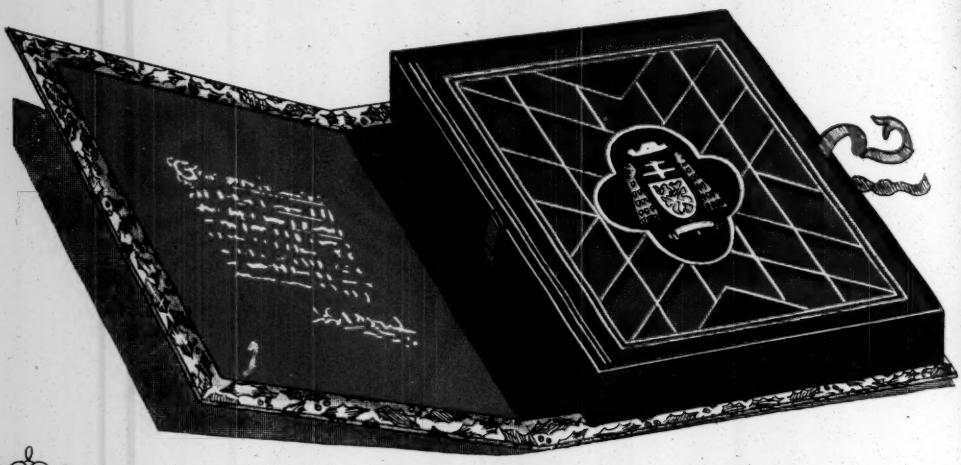

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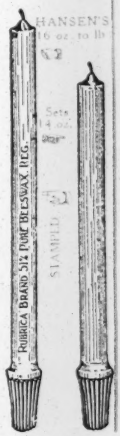


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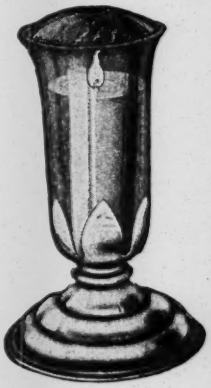

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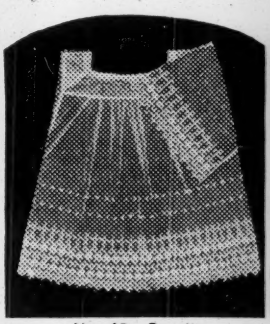

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